

FORTY-FIFTH YEAR OF PUBLICATION.

... THE ...

Baptist Year Book

(HISTORICAL NUMBER)

—FOR—

ONTARIO, QUEBEC, MANITOBA AND THE NORTH-WEST
TERRITORIES AND BRITISH COLUMBIA

—CONTAINING—

CAREFULLY COMPILED INFORMATION.

REPORTS OF SOCIETIES, COLLEGES, ASSOCIATIONS,
LIST OF CHURCHES, WITH THEIR PASTORS, CLERKS AND MEMBERSHIP,
ALPHABETICAL LIST OF MINISTERS WITH THEIR ADDRESSES
AND MUCH OTHER USEFUL INFORMATION.

With Several Illustrations.

1900.

PUBLISHED BY AUTHORITY OF THE BAPTIST CONVENTION
OF ONTARIO AND QUEBEC.

D.N. Smith

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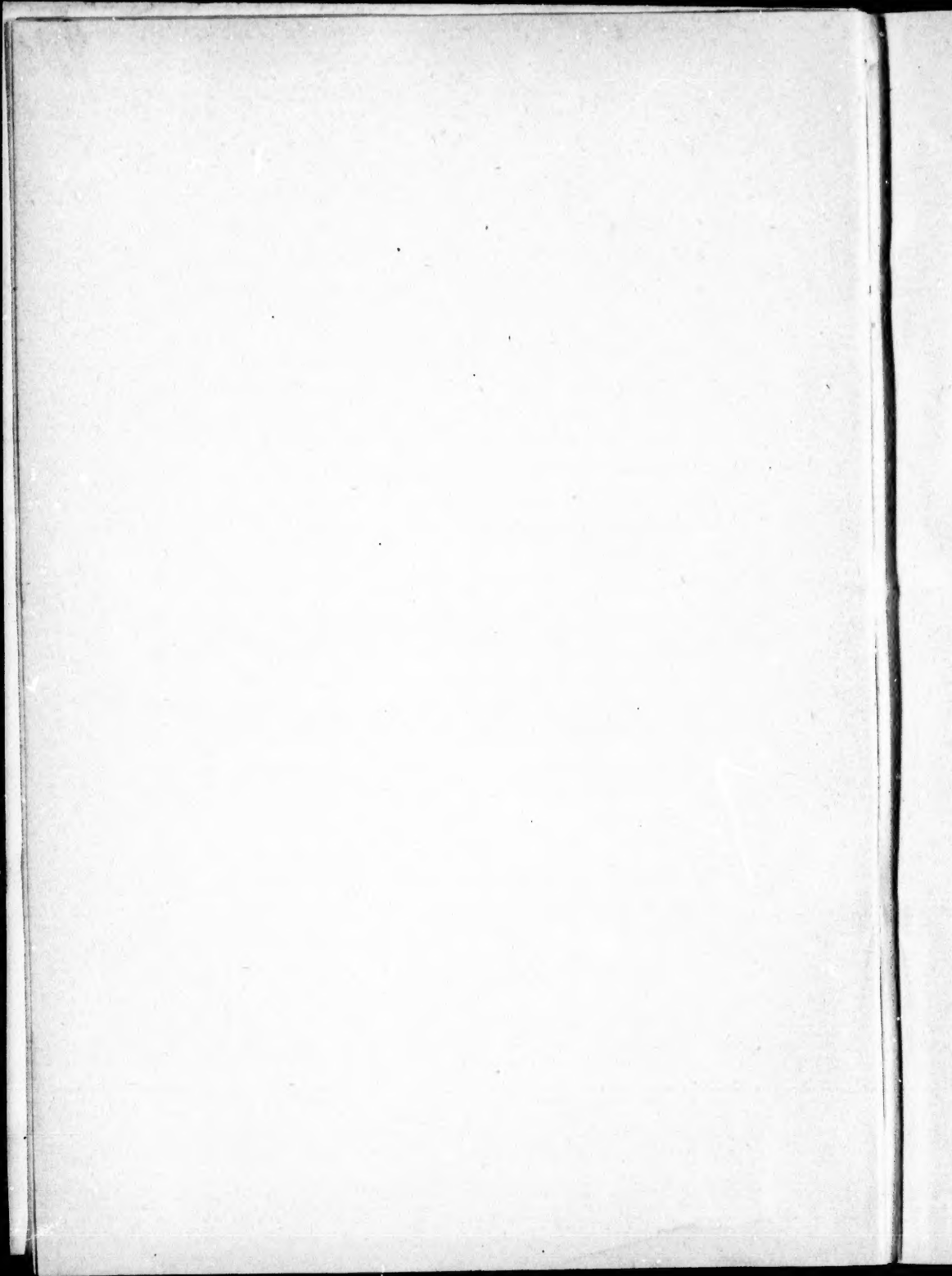
PREFACE.

THIS is not an apology, but an explanation. The work being so much larger than in other years, it has required more time and care than usual. Accuracy for facts and figures which cover such a wide area, especially where facilities are limited and capital none too large, is not claimed, but the compiler would express the hope that it may serve as the nucleus of a larger and more pretentious work, which doubtless someone has it in mind to prepare. In the matter of cuts of those who have labored in the establishment of our beloved denomination in this and other Provinces, there may be disappointment. Place could not be given to all, since expense was a consideration. Let those, whose faces do appear, and with whom we associate heroic struggle and sacrifice, serve to quicken and inspire to like service in the cause to which they gave their lives. May the Great Head of the Church sanctify to His own glory the records that are found within.

D. M. MHELL,

Secretary-Treasurer.

St. George, January 12th, 1901.



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Treasurers of Boards and Societies.

Foreign Missions.

E. T. FOX,
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Home Missions.

E. T. FOX,
P. O. Box 559, Toronto.

Manitoba and the North-West.

H. E. SHARPE,
Winnipeg.

Grande Ligne Missions.

JOS. RICHARDS,
252 St. James Street, Montreal.

Women's Foreign Mission Society (East).

MRS. F. B. SMITH,
6 Thistle Terrace, Montreal, Que.

Women's Foreign Mission Society (West).

MISS VIOLET ELLIOT,
109 Pembroke Street, Toronto.

Women's Home Missionary Society (West).

MISS M. BUCHAN,
165 Bloor St. East, Toronto, Ont.

Women's Home Missionary Society (East).

MRS. D. H. HUDSON,
249 Lisgar St., Ottawa.

TREASURERS OF BOARDS AND SOCIETIES.

Women's Home and Foreign Mission Society of Manitoba.

MRS. WM. McBRIDE,

Box 1236, Winnipeg.

McMaster University.

J. S. McMASTER,

University Offices, Board of Trade Building, Toronto.

Woodstock Endowment.

J. S. McMASTER,

McMaster University Offices, Board of Trade Building, Toronto.

Superannuation Board.

CHAS. RAYMOND,

Guelph, Ont.

Church Edifice Board.

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429 Broadview Ave., Toronto.

Standard Publishing Company.

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Indian Mission.

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N, B. A

ND, Esq

COUTTS.

Esq.

y, Esq.

AMERON.

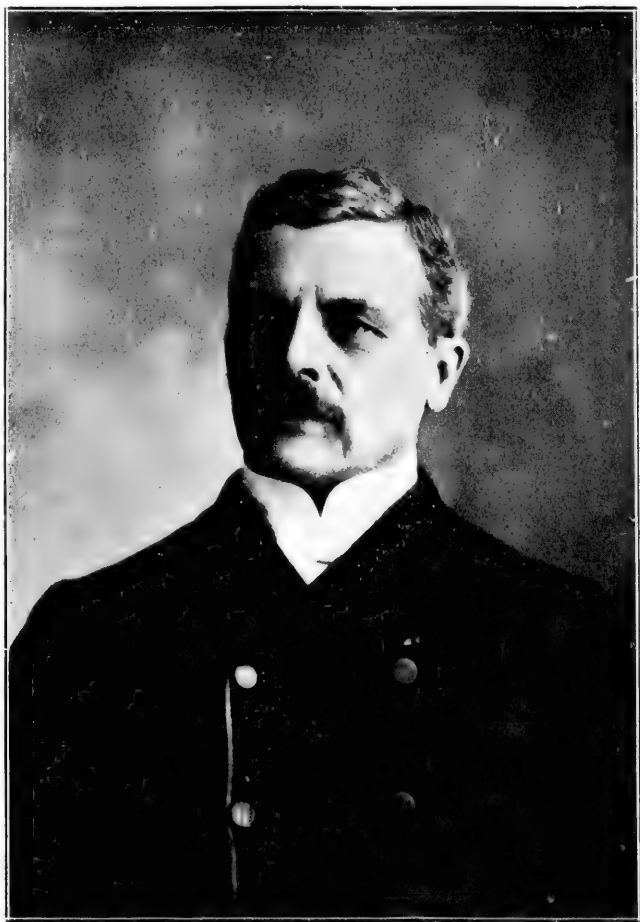
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D.,

MBALL.



REV. S. S. BATES, B. A.

TORONTO, ONT.

PRESIDENT OF CONVENTION FOR 1900-1901.

Baptist Convention of Ontario and Quebec.

PAST PRESIDENTS.

1889-90	-	-	-	-	D. E. THOMSON, ESQ., Q. C.
1890-91	-	-	-	-	D. BENTLEY, ESQ.
1891-92	-	-	-	-	REV. B. D. THOMAS, D. D.
1892-93	-	-	-	-	REV. E. W. DADSON, D. D.
1893-94	-	-	-	-	REV. D. HUTCHINSON.
1894-95	-	-	-	-	J. S. BUCHAN, ESQ.
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1897-98	-	-	-	-	REV. IRA SMITH.
1898-99	-	-	-	-	PROF. J. H. FARMER, LL. D.
1899-00	-	-	-	-	JOHN STARK, ESQ.

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PRESIDENT.

REV. S. S. BATES, B. A., - - - - - Toronto

VICE-PRESIDENTS.

D. W. KARN, ESQ., - - - - - Woodstock
 REV. W. M. WALKER, B. A., - - - - - London

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REV. D. M. MIHELL, M. A., B. TH., - - - - - St. George, Ont.

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JOHN STARK, ESQ.	W. K. McNAUGHT, ESQ.
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" D. M. MIHELL, M. A., B. TH.	A. A. AYER, ESQ.
" E. T. FOX.	JOS. RICHARDS, ESQ.
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" P. C. PARKER, M. A.	A. BLUE, ESQ.
D. A. KARN, ESQ.	REV. D. SPENCER, LL. D.

PROCEEDINGS.

WOODSTOCK, Oct. 15th, 1900.



D. M. MIHELL, M.A., B.Th.
SEC.-TREAS.

THE Twelfth Annual Meeting (under the new Charter) of the Baptist Convention of Ontario and Quebec, was held in the First Baptist Church, Woodstock, from Oct. 15th to Oct. 19th, 1900.

The first session was prefaced with a song service, led by Bro. R. R. McKay, pastor of the church. At 8 p.m., Monday, 15th, the President took the chair. After devotional exercises, in which Bros. Jas. Grant read John 15, and Bro. D. Hutchinson offered prayer, the Convention proceeded to the first order of business, viz.:—The appointing of Scrutineers and a Nominating Committee. On motion the President named as Scrutineers: Brethren A. P. McDonald, W. C. Weir, C. E. McLeod,

John Beardsall, C. H. Emerson, and R. Rae.

As Nominating Committee by Associations:

Canada Central	W. C. Weir.	Ottawa	A. A. Cameron
Eastern	D. Bentley.	Owen Sound	W. McGregor.
Elgin	Geo. Cross.	Oxford-Brant	R. R. McKay.
Guelph	P. A. McEwen.	Peterboro	W. A. Gunton.
Middlesex-Lambton	W. M. Walker.	Toronto	Jas. Rylie.
Niagara	John Trotter.	Walkerton	Dr. Brownlee.
Norfolk	D. Dack.	Western	A. McNee.
Northern	D. Harkness.	Whitby and Lindsay	C. H. Schutt.

These nominations were confirmed by the Convention.

The President submitted the Programme, as arranged by the Executive Committee, to the Convention. After some discussion the part for Monday evening was adopted.

The retiring President then gave the Annual Address. Subject—"Conditions of Progress, Past and Future."

A collection was then lifted, amounting to \$7.45, and on motion, was equally divided between Home and Foreign Missions.

The report of the Nominating Committee was presented, the following being the Officers and Committees:

President—Rev. S. S. Bates, Toronto.

First Vice-President—D. W. Karn, Esq., Woodstock.

Second Vice-President—Rev. W. M. Walker, London.

Secretary-Treasurer—D. M. Mihell, St. George.

COMMITTEES.

Arrangements—Brethren R. R. McKay, W. H. Cline, H. C. Speller, Geo. Cross.

Enrollment—Brethren G. B. Davis, A. N. Gray, R. W. Sawtell.

Resolutions—Brethren A. A. Cameron, J. L. Gilmour, L. S. Hughson, J. A. Gordon, E. J. Stobo, Sr., T. S. Johnson.

Obituary—Brethren James Grant, A. Murdoch, J. H. Farmer, T. Watson.

Prison Reform—Brethren D. Laing, P. C. Parker, S. Sheldon, W. E. Norton.

State of Religion—Brethren C. Goodspeed, Thos. Urquhart, D. Bentley, S. Tapscott, W. Hartley, D. Hutchinson.

This report having been received and adopted, the meeting adjourned with Doxology and Benediction by Bro. B. D. Thomas.

TUESDAY, Oct. 16th, 1900.

MORNING SESSION.

The devotional half hour from 9 to 9.30 was under the leadership of Bro. D. Spencer.

At 9.30 a.m. President Bates took the chair. After prayer by Bro. W. E. Norton, the minutes of Monday evening's session were read and approved. As Auditors had not been reported upon by the Nominating Committee, the Auditors of last year were re-appointed, viz.: Brethren F. I. Patten and F. K. Bell, of St. George.

The Committee on Arrangements reported through the Chairman, Bro. R. R. McKay, recommending the carrying out

of the programme as printed for the morning session, and that the time from 2 to 2.30 p.m. be given to Rev. J. G. Shearer, representing the Lord's Day Alliance of Ontario and Quebec.

The report of the Church Edifice Board was then called for and read by the Secretary, Bro. P. C. Parker. The adoption was moved by Bro. Jas. Grant, seconded by Bro. P. K. Dayfoot. One item of finance led to some discussion, when the following motion was carried:—Moved by Bro. L. S. Hughson, and seconded, "That the Church Edifice Board be authorized to use their own judgment with reference to the \$60.00 owing to the fund, but unpaid."

The following brethren were elected to fill vacancies on the Church Edifice Board, viz.:—P. C. Parker, L. S. Hughson, E. Burke.

The Home Mission Board presented its report through Superintendent McEwen. Its adoption was moved by Bro. A. Murdoch, and seconded by Bro. W. T. Graham. Bro. P. C. Parker having resigned from the Home Mission Board, the vacancy was filled by the election of Bro. C. Cook.

Ballots having been distributed for election to fill the places of retiring members of the Home Mission Board, the following brethren were declared elected, viz.:—B. D. Thomas, D. Bentley, T. S. Johnson, and Bro. W. W. Weeks was elected to fill the vacancy made by the removal of Bro. Gillies from the country.

The session was closed with prayer by Bro. J. J. Baker.

TUESDAY, Oct. 16th, 1900.

AFTERNOON SESSION.

2 p.m.—After devotional exercises, Bro. A. P. McDonald leading in prayer, Rev. J. G. Shearer, Secretary of the Lord's Day Alliance, presented in an earnest and interesting address the cause he represented. After some discussion in harmony with the address given, the Committee on Resolutions was instructed to report on the same.

At this point First Vice-President D. W. Karn took the chair. The Committee on Arrangements reported: First, that the discussion on the appointment of a person to receive report of

monies raised by the churches for building purposes, etc., be resumed at the conclusion of Foreign Mission business this afternoon; Second, that the deputation from the Anglican body be heard on Wednesday at 11.30 a. m.; Third, that the report of the Publication Board be received at 3.30 p.m. Wednesday.

The Foreign Mission Report was now read by Secretary J. G. Brown, its adoption was moved by Bro. D. Bentley, seconded by Bro. W. C. Weir.

The following were elected to fill vacancies on the Foreign Mission Board: Brethren Wm. Craig, S. S. Bates, J. A. Gordon. Bro. Geo. McLagan was elected to fill the place made vacant by the death of the late Dr. Dadson. After some discussion the report was adopted.

The Convention then had the pleasure of seeing and hearing from the newly appointed missionaries to Bolivia, viz.:—Mr. and Mrs. A. G. Baker and Miss Gile, who were presented to the Convention by the Secretary, J. G. Brown.

Brethren G. Webb and P. A. McEwen were at this point appointed a Committee to collect such financial facts as shall give a more complete record of the monies raised by the churches each year.

The report of the Treasurer of Foreign Missions Bro. E. T. Fox, was presented, and on motion adopted, subject to audit.

Bro. A. A. Cameron having to leave before the Convention would close, Bro. P. A. McEwen was appointed in his place as convener of the Committee on Resolutions.

The question of expense involved in the work of Committees appointed by the Convention being raised, it was, on motion of Bro. John Firstbrook, seconded by Bro. J. G. Brown, ordered that all collections taken at sessions of the body should be used so far as necessary to pay Convention expenses.

Bro. B. D. Thomas moved that the balance of time of the afternoon session be given to the report of the Publication Board. Said report was then read by Bro. A. Blue, who moved its adoption, Bro. D. Bentley seconding. After some discussion it was, on motion of Bro. H. C. Speller, seconded by Bro. J. G. Brown, decided to leave the further discussion and adoption of the report to 3.30 p.m. Wednesday, as provided by the Committee of Arrangements.

Session adjourned with prayer by Bro. B. D. Thomas.

TUESDAY, Oct. 16th, 1900.

EVENING SESSION.

7.30 p.m.—Song service led by Bro. J. A. Banton.

At 8 p.m. President S. S. Bates took the Chair, calling upon Bro. J. A. Gordon to lead in prayer.

Bro. A. H. Newman read a paper dealing with the history of the Denomination in Canada up to and including the year 1850.

This was followed by an address by Bro. A. P. McDiarmid on "Our Home Mission Work in the New West."

The collection at this meeting amounted to \$16.66.

The meeting then adjourned with Benediction by Bro. A. C. Baker.

WEDNESDAY, Oct. 17th, 1900.

MORNING SESSION.

9 to 9.30.—Devotional half hour led by Bro. James Grant.

At 9.30 Second Vice-President W. M. Walker took the Chair, calling upon Bro. W. J. McKay, who led in prayer.

The order of business being the hearing of the report of the Board of Governors of McMaster University, this was read by Chancellor Wallace, its adoption being moved by him and seconded by Bro. Jas. Grant.

Nominations were called for to fill vacancies on the Board of Governors. After the ballots were cast and counted, the Scrutineers reported the election of Brethren John Stark, J. P. McEwen, D. Bentley, R. R. McKay, Jas. Grant, the last named to fill the vacancy caused by the death of Dr. Dadson.

After the introduction of Miss Dicklow, Principal of Moulton College, and Principal McCrimmon, of Woodstock College, a deputation was received from the Church of England, viz.:—Rev. Mr. Farthing, of Woodstock, and Mr. Hodgins, of Toronto, who presented the matter of Voluntary Public Schools, asking the body to appoint a Committee to confer with a Committee from the Anglican body *re* the subject referred to. On motion of Bro. D. E. Thomson, seconded by Bro. Chancellor Wallace, the

Resolution Committee were asked to present a resolution *re* the same.

The Committee of Arrangements reported (1) That Bro. W. C. Weir be allowed at 2.45 p.m. to introduce the question of a proposed change in the form of church letters to the Associations; (2) That a Thanksgiving service be held Thursday, four p.m., addresses to be given by Brethren W. E. Norton, Theo. LaFleur, D. Hutchinson; President Bates to preside.

The session closed with Benediction by Bro. Jas. McEwen.

WEDNESDAY, Oct. 17th, 1900.

AFTERNOON SESSION.

2 p.m.—President Bates in the Chair. After the singing of a hymn, and prayer by Bro. R. M. Cunningham, the discussion of the report of the Board of Governors was resumed, and report adopted.

The report of the Treasurer of McMaster University was read by Bro. D. E. Thomson, who moved its adoption, seconded by Bro. John Firstbrook.

Some reference having been made to a fuller report or financial statement, Bro. D. E. Thomson moved "That the Treasurer be requested to add to his cash statement in next year's report, a statement of assets and liabilities, also showing adjustment of the accounts with Woodstock, Moulton and Theological Department, with reference to their appropriations."

This matter being closed, the Report of the Superannuation Board was read by the Secretary, Bro. W. H. Cline. Its adoption was moved by Bro. Thos. White, seconded by Bro. Jas. Countts.

Bro. Chas. Raymond then read the Treasurer's Report, which was adopted subject to audit.

The following were elected to fill vacancies on the Superannuation Board, viz.: Brethren F. Sanderson, J. L. Gilmour, Geo. Matthews, S. Sheldon, the last named to take the place made vacant by the death of Dr. Dadson.

Bro. W. H. Cline, having read the revised Constitution of the Superannuation Board, moved its adoption, seconded by Bro. John Firstbrook. After some questions and discussion the revised Constitution was adopted.

Bro. W. C. Weir, as provided for, moved the following resolution *re* Associational Letters, "*Resolved*, that we appoint a Committee, consisting of all the Clerks of the Associations, who are present at this Convention, to consider one or more blank forms for Associational Church Letters, to be presented to the Convention, and that Bro. W. H. Cline be Chairman of the Committee.

A subsequent motion placed the whole matter in the Lands of the said Committee, without requiring a report to this body.

The adjourned discussion of the Publication Board was here resumed. Many of the brethren spoke to the matter of the report, when it was adopted by vote of the Convention.

Elections to fill vacancies on the Publication Board resulted as follows: Brethren R. D. Warren, C. Goodspeed, D. Bentley, W. E. Norton, the last named to take the place of Dr. Dadson, deceased.

The Report of the Manitoba and North-West Committee was deferred to 9.15 a.m., Thursday.

Meeting adjourned with Benediction by Bro. J. E. Moyle.

WEDNESDAY, Oct. 17th, 1900.

EVENING SESSION.

7.30 p.m.—Song service, led by Bro. J. A. Banton.

8 p.m.—President Bates took the Chair, calling upon Bro. D. M. Welton, who led in prayer.

The President then called upon Bro. D. E. Thomson, who read a paper entitled, "Sketch of the Educational Work of the Baptists of Ontario and Quebec during the last half century.

The Treasurer of the Home Mission Board, Bro. E. T. Fox, then presented his report, its adoption being moved by Bro. J. P. McEwen, seconded by Bro. John Stark. The report was adopted, subject to audit.

An open Parliament on Home Missions was conducted by Bro. J. H. Farmer.

A collection taken at this meeting amounted to \$20.00.

Bro. W. C. Weir introduced a motion to the effect that the matter of a Committee on Bible Stewardship be referred to the Committee on Resolutions.

Meeting adjourned with Benediction by Bro. J. A. Baldwin.

THURSDAY, Oct. 18th, 1900.

MORNING SESSION.

The opening devotional service was conducted by Bro. T. J. Bennett.

At 9.30 a.m., President Bates took the Chair. After singing, Bro. A. P. McDiarmid led in prayer.

The Report of the Manitoba and North-West Committee was presented by the Secretary, Bro. G. B. Davis, who also moved its adoption, Bro. J. E. Moyle seconding. Bro. E. T. Fox read the Treasurer's Report which, on motion, was passed subject to audit.

A Committee to represent the Convention in matters pertaining to Manitoba, &c., Missions, in Ontario and Quebec, was appointed on motion of Bro. H. C. Speller, viz.: Brethren C. Cook, D. Spencer, G. B. Davis, with Bro. E. T. Fox as Treasurer.

On motion of Bro. A. A. Ayer, it was resolved "That this Convention recommend that the Woman's Convention appoint three of their number, who shall form a Committee to attend to the collections which are made to assist the Indian Mission in the North-West, and should they fail, the duty shall devolve upon the Executive Committee of the Convention."

The time having come for Grand Ligne business, the report was presented by the Secretary, Bro. E. Bosworth, which included the Treasurer's statement. Its adoption was moved by Bro. J. L. Gilmour, and seconded by Bro. J. A. Gordon. Bro. Theo. LaFleur, being present, was introduced to the Convention, and gave a most interesting and thrilling address.

The report was then adopted.

The Rev. E. O. Taylor, D.D., having asked the privilege of presenting the question of Scientific Temperance Instruction in Public Schools, as representing the W. C. T. U. of the Dominion, was heard for a few minutes, and the matter was referred to

the Committee on Resolutions with instructions to present a report upon the same.

Session adjourned with Benediction by Bro. R. R. McKay.

THURSDAY, Oct. 18th, 1900.

AFTERNOON SESSION.

2 p.m.—First Vice-President D. W. Karn in the Chair.

After singing the Convention was led in prayer by Bro. W. T. Graham, Bro. C. E. McLeod and Bro. Wm. West.

At this point Bro. Robt. Rae was appointed Auditor of the Superannuation Board.

A telegram was received from Flint, Michigan, conveying the greetings of the State Baptist Convention, and the Secretary was instructed to send a suitable reply, which was accordingly done.

The report of the Committee on State of Religion was presented by Bro. C. Goodspeed, and Statistics by Bro. E. O. White. This was followed by an address by Bro. W. E. Norton, subject: "The Bearing of the Preaching in Reference to the Doctrine of Sin, and What is Involved in It, to the Prevalent Want of Results in Church Work."

Also an address by Bro. W. T. Graham, subject: "Will the Preaching of Certain Denominational Views Promote Our Growth, and are they sufficiently Insisted upon by our Pastors?"

These subjects were discussed by members of the Convention.

This matter being closed, the Committee on Pastoral Support reported through Bro. J. B. Kennedy.

The Committee appointed by the Convention, which met in Walmer Rd. Baptist Church, beg leave to submit the following report to the Convention now assembled in the Woodstock Baptist Church, Oct., 1900.

The Committee organized by appointing the following officers: President, Dr. W. Stewart; Treasurer, Dr. Elmore Harris; Secretary, Rev. J. B. Kennedy, M. A.

The Committee then decided on two lines of procedure:—

FIRST—To issue a circular to the churches advocating the necessity of Adequate Pastoral Support;

SECOND—To attempt to raise by public or personal appeal a fund to help the most necessitous pastors, by making them a donation, if successful, at Christmas.

Both of these lines of procedure were followed somewhat successfully. Some literature was distributed. An appeal was made for funds, with the result that there was contributed the sum of \$764. After careful investigation this was distributed amongst twenty-two brethren—seven receiving \$50 each, and sixteen receiving \$25 each.

The subscription list was closed on the 18th of Jan., 1900.

A small amount still remains in the treasury.

The adoption of the report was moved by Bro. D. Spencer, and seconded by Bro. V. H. Cowser.

The question being raised as to the continuance of the above Committee, the matter was, on motion, referred to the Committee on Resolutions.

The time having come for a Thanksgiving Service as arranged for, this service was observed, Bro. R. R. McKay presiding, addresses being given by Brethren Theo. LaFleur, W. E. Norton and D. Hutchinson.

This closed the session of the afternoon.

THURSDAY, Oct. 18th, 1900.

EVENING SESSION.

7.30 p.m.—Song service, led by Br. J. A. Banton.

8 p.m.—Second Vice-President Walker in the Chair.

After singing by the congregation and prayer by Bro. E. J. Stobo, Jr., the report of the Sunday Committee was read by Bro. R. D. Warren.

An address was delivered by Bro. O. C. S. Wallace. Subject, "The Question of Efficiency in Sunday School Teaching."

This was followed by an address by Bro. S. S. Bates, subject: "Two Pressing Requirements—(1) A Canadian Baptist Sunday School Paper; (2) A General Superintendent of Sunday School Work."

On motion of Bro. Jas. Grant, the discussion arising out of the report of the Sunday School Committee was laid over, to be resumed at 10 a.m. Friday.

Bro. O. C. S. Wallace moved that the Committee bring in a report *re* ways and means pertaining to matters presented in the report. Carried.

A collection was then lifted, amounting to \$10.58.

Meeting was dismissed with Benediction by Bro. Thos. Bone.

FRIDAY, Oct. 19th, 1900.

MORNING SESSION.

9 a.m.—Devotional service, led by Bro. G. R. Welch.

9.30 a.m.—Second Vice-President, Wm. M. Walker, in the Chair.

After singing a hymn, prayer was offered by Bro. J. B. Warnicker.

The Obituary Committee then reported through Bro. Jas. Grant. (For obituaries, see end of Proceedings.)

On motion, the report was adopted, and referred to Bro. Grant, with instructions to re-arrange where deemed necessary.

The Resolution Committee being called upon reported through the Chairman, Bro. P. A. McEwen:

(1) *Re* Home and Foreign Missions.

Whereas, Under the guidance and blessing of our Heavenly Father, our Foreign Mission work has been provided with brethren and sisters for its carrying on both at home and abroad, whose spirit and energy is a constant joy and inspiration to us,

And, whereas, As a body we have been led to give to this work as never before;

Resolved, That while urging upon our people the same loving devotion to this work for the coming year, we also remind them that inasmuch as our Home Mission work is held by them to lie at the foundation of all our other enterprises, and that with the same devotion and self-denying spirit our men are pushing on this work with most gratifying results, that in order that this work may the more effectually be carried on, and especially that its Missionaries should be better paid, we bring up the amount of our gifts to it, so that the amount proposed as a Centennial Fund, viz., \$50,000, be speedily reached.

(2) Temperance.

Resolved, That while reaffirming our now historic position on the question of Temperance, and still pledging our support to every effort for the suppression and ultimately total prohibition of the traffic in strong drink, we specially urge on the attention of the Minister of Education the following resolution:

Whereas, In 1887, the Temperance people of Ontario secured by petition, involving 30,000 signatures, a law which makes mandatory the teaching in the Public Schools of this province of the nature of narcotics and stimulants, and their influence upon the various parts of the human body,

And, whereas, In accordance with the intent of this law, the Education Department of the Government prescribed a course of study known as "Physiology and Temperance," in a text-book bearing the same name, which course of study has been in use until now,

And, whereas, A Committee appointed by the Ontario Educational Association has recently reported to that body a recommendation involving the setting aside of this course of study, and the substitution therefor of simple lessons on narcotics and stimulants, requiring no entrance examinations on the same, nor even a teacher's report of the scholar's standing, and which does not provide for an authorized text-book for either teacher or scholar on this subject,

Therefore, resolved, That the Baptist Convention of Ontario and Quebec, hereby enters its vigorous protest against the change proposed, for the following reason: That without a text-book involving an authorized course of study, and without examinations or teacher's report of the scholar's standing, while pressure of examinations on other subjects continues, this whole subject would, in the nature of the case, sooner or later, lose its significance in the curriculum of study, drop out of sight, and the law which makes its teaching mandatory would be practically nullified, a result which the enemies of Temperance would be glad to have accomplished.

Resolved, second, That we declare our unyielding faith in the practical, good results of this scientific temperance law, where the subject is properly taught, and that we earnestly appeal to the Minister of Education to retain such regulations, or to prescribe such new ones as will secure to Physiology and Temperance a permanent place among the foundation studies in the curriculum of the Public Schools, and with such equipment and tests, for both teacher and scholar, as will render its teaching effective, according to the original intent of the law.

Resolved, third, That a copy of these resolutions be sent by the Secretary of this Convention to the Minister of Education, and one to Mr. Chas. G. Fraser, Secretary Public School Department of the Ontario Educational Association, 83 McKenzie Crescent, Toronto, Ont.

(3) Ministerial Education :

That, whereas, In the providence of our God new and promising fields of labor are constantly opening up for Christian Evangelization, making increased demands for Christian Ministers, be it resolved that our churches be urged in their duty of constantly praying the Lord of the Harvest to raise up young men for the work of the gospel ministry;

And, That our churches be also urged to keep up and increase their contributions to the Fund for Ministerial Education.

(4) Railroad Passes.

Whereas, We have received a remit from the Montreal Conference of the Methodist Church of Canada bearing upon the Free Pass System on Government Railways, and the granting of Free Passes to Church Dignitaries and Officials, and their unequal and unfair distribution ;

Be it resolved, That this Convention disapprove of the entire system as contrary to the principle of a Free Church in a Free State, and that a copy of this resolution be sent to the Minister of Railways.

(5) Anglican Synod.

Resolved, That, while reaffirming our well-known position on the separation of Church and State with its corollary, that religious instruction should be the voluntary undertaking of Christian people, who alone are competent to give it, and that in courtesy to the bodies who have approached us in this matter, we appoint Rev. B. D. Thomas, Chancellor Wallace, and D. E. Thomson, Q. C., a Committee to meet with other Committees and represent our views.

(6) Lord's Day Alliance.

This Convention recognizes that the proper observance of the Lord's Day, conditions the material, moral and spiritual welfare of the people of this Dominion, and regard with serious apprehension the growing tendency in business and social life to ignore this fact ;

Therefore, resolved, That this Convention put on record its hearty endorsement of, and pledge its earnest co-operation with the efforts of the Lord's Day Alliance of Ontario to conserve to the people the right to rest from labor on this day, without endangering their material prospects, and the privilege of worshipping God without distraction.

(7) National Convention.

In conformity with the request of the National Baptist Convention, recently held at Winnipeg, Manitoba, your Committee on Resolutions convey to this body the following recommendations :

(1) That a Board of Baptist Missions for the Dominion be formed, to consist of not less than eighteen members, to be made up as follows : Six from Maritime Provinces ; six from Ontario and Quebec ; three from Manitoba and the North-West Territories, and three from British Columbia. And,

(2) That a General Superintendent for the whole Dominion be appointed by the said Board, whose duty shall be to supervise Mission Work, and aid in locating pastors ; opening up new districts and interesting the whole denomination in evangelizing all Canada. And,

(3) That the Convention endorse the advantage to our body of the proposed new Hymn Book, with music, for the churches of the Dominion.

The recommendations of the Winnipeg National Convention being read by Bro. J. A. Gordon, it was moved that the report be received and the recommendations considered.

(1) Bro. W. J. McKay moved, seconded by Bro. M. P. Campbell, "That the question of the appointment of a Dominion Home Mission Board Superintendent be referred to a Committee for report at the next meeting of the Convention, and that this Committee consist of Brethren John Stark, J. P. McEwen, S. S. Bates, J. G. Brown, John Dryden, O. C. S. Wallace.

(2) Canadian National Hymn Book—Moved by Bro. J. H. Farmer, seconded by Bro. W. J. McKay, "That this Convention approve of a Canadian National Hymn Book, and request the Associations at their annual meetings to consider and pronounce upon the same." Carried.

(8) Bible Stewardship.

Whereas, The liberality of Christians is of vital importance in the work of spreading the gospel, and

Whereas, It is essential that giving, if it is to be intelligent and hearty, should be founded upon Biblical principles,

Therefore, be it resolved, That this Convention appoint a Committee, consisting of five members, on Bible Stewardship, whose duties it shall be to bring before our people in all legitimate and prudent ways Bible principles and injunctions relative to giving.

In accord with the above the following were appointed as Committee referred to: Brethren W. C. Weir, J. B. Kennedy, P. A. McEwen, O. C. Elliott, Geo. Webb.

(9) Pastoral Support.

Recognizing the fact that many of our pastors are inadequately supported and,

Whereas, It is in the heart of some of our brethren to specially help as many as possible whose circumstances may demand it,

And, whereas, The experiment in this direction made during the past year was so happy a one,

Therefore, resolved, That we consider it wise as well as generous to perfect this grace among those who are able, and that we encourage as many more as possible to participate in this blessedness of giving to pastors whose circumstances most imperatively demand it,

Resolved, That inasmuch as there has been a Committee appointed on Christian Stewardship which is expected to do the educational part of the work entrusted to the Committee on Pastoral Support, we leave it to the judgment of the Committee now in existence as to whether or not they shall continue in office for the present year.

(10) (a) Railways.

The Ontario and Quebec Convention of Baptists desires to record their appreciation of the considerations granted us by the C. P. R., G. T. R., M. C. R., T. H. & B., D. L. E. Railways.

(b) The Press.

The Convention of Ontario and Quebec Baptists desires to express their heartiest appreciation of the reporting services rendered to the Convention by the Sentinel-Review, The Times, and The Express.

(c) On Hospitality.

The Baptist Convention of Ontario and Quebec, meeting at Woodstock, desires to express their sense of gratitude to the members of the Woodstock

Baptists and also to friends of other denominations for their generous hospitality extended to the Convention during its Sessions in opening their homes and their church buildings for the entertainment of the Convention. We desire also to mention those others who have helped in any way to make the meetings interesting.

(11) Municipal Act.

Whereas, A communication has reached us touching upon the matter of indecent posters, and immoral and indecent theatrical plays,

And, whereas, The present municipal law is ineffective in its application to such posters and plays;

Resolved, That this Convention would respectfully urge upon the Provincial Government the desirability of so amending the Municipal Act as to give the Police Commissioners of the various municipalities, or municipal authorities, the power to suppress indecent exhibitions in the theatres and on posters, at their own discretion.

(12) Grande Ligne.

Whereas, By the good hand of God upon us, the work begun in the Province of Quebec 65 years ago has been carried forward with the marked blessing of our Heavenly Father in such a manner as to leave no doubt as to the Divine leading in the work of Grand Ligne Mission;

Therefore, be it resolved, That we recommend our delegates to bring to the attention of the Churches they represent the needs of the Grande Ligne Mission. We earnestly urge that there be constant prayer for the work of this Mission, and that there be gifts in money proportionate to the growing needs of this work. We desire to call special attention to the great need of the proposed new wing for the Feller Institute. The call for enlargement here is very loud, and we trust that before long this crying demand may be met.

(13) Manitoba and North-West.

Whereas, The work in Manitoba and the North-West is yearly enlarging into more important phases,

And whereas, The Baptists of Manitoba and the North-West, after careful and prayerful consideration, have decided to open educational work on a larger scale in the city of Brandon, and have already begun vigorously to prosecute this work,

Therefore, be it resolved, That we commend to the liberality of the people of our Churches the work of Evangelization in those Provinces, and at this moment we make particular mention of the needs of the new building now in process of erection for the better carrying on of the work of Brandon College.

At 10.10 a.m. President Bates took the Chair, when the discussion of the Report of the Sunday School Committee was resumed.

The adoption of the Report was moved by Bro. R. D. Warren, seconded by Bro. W. J. McKay.

The first clause of the Report having been considered and passed upon, the body proceeded to consider clause two.

On clause two the special committee appointed to consider it, reported as follows:

"We recommend that the office of Missionary-at-Large in connection with the Home Mission Board, and the office of General Sunday School Superintendent, be, for the time being, combined in one man.

"We also recommend that three members of the Sunday School Committee be appointed to hold a conference with the Home Mission Board for the consideration of the appointment of the man and the adjustment of the finances."

On motion of Bro. W. E. Norton, the following was carried:

"That this Convention approve of the proposition made by the Sunday School Committee for the publication of a Canadian Sunday School paper."

This was followed by a resolution, moved by Bro. J. E. Trotter:

"That the matter of publishing a Sunday School paper or papers be submitted for consideration and action to three members of the Sunday School Committee and the Publication Board."

Clause three of the Report was then adopted, viz.:

"Your Committee would recommend that, in the hope of enlarging the interest of the Sunday Schools in Missions, and increasing the contributions on Mission Days, the brethren having in hand the preparation of lesson notes for the Baptist, would have handed them the special articles prepared for the various Mission numbers, and instead of preparing notes on the International Series, 'select an appropriate Scripture passage, and, using the fresh information put into their hands, present a lesson scheme on the Mission for that day.'"

A Committee having been appointed to name a Sunday School Committee, reported the following: Brethren R. D. Warren, O. C. S. Wallace, W. J. McKay, J. L. Gilmour, P. A. McEwen, S. Sheldon, W. E. Norton, G. R. Roberts, Thomas McGillicuddy.

At this point a colored brother, named Thomson, was given permission to address the body, setting forth the needs and hopes of the Amherstburg Association.

On motion of Bro. J. H. Farmer, the matter spoken of by Bro. Thomson was referred to the Home Mission Board, with power to act. Carried.

Meeting adjourned with Benediction by Bro. J. E. Moyle.

FRIDAY, Oct. 19th, 1900.

AFTERNOON SESSION.

2 p.m.—President Bates in the Chair.

After singing by the congregation and prayer by Bro. G. R. Welch, President Bates called upon Bro. J. E. Hounsom, President of the Ontario B. Y. P. U., to preside.

After a few introductory remarks, he called upon Bro. Jesse Gibson, who spoke to the subject: "Impressions of Cincinnati Convention." This was followed by an address by Bro. R. R. McKay, subject: "The Society Needed To-day." Bro. J. H. Farmer then spoke upon "The C. C. C., Need, Value and Method."

Pres. Bates having taken the Chair, the discussion *re* Pastoral Support was resumed, and finally the resolution passed. (See page 25 for resolution.)

Routine business.

(1) The Secretary, having raised the question of the publication of the historical papers read before the Convention, he was, on motion of Bro. D. Bentley, instructed "to publish the same in the Year Book in the usual way, and that the various Boards make extra appropriations to meet the extra expense." Carried.

(2) Time and place of next meeting.—On motion of Bro. Jas. Grant, these matters were referred to the Executive Committee of the Convention.

(3) Number of copies.—It was moved by Bro. B. W. Merrill, seconded by Bro. C. H. Emerson, Jr., "That the number of copies to be published be left to the discretion of the Secretary, and that he be instructed to communicate with the churches in regard to the number of copies desired."

(4) Price.—Fifteen cents.

(5) Notice of motion by H. J. Haviland:

"That the Executive Committee of this Convention be instructed to secure suitable persons to prepare the necessary obituary notices previous to the sittings of the Convention."

Meeting adjourned with Benediction by Bro. Prosser.

FRIDAY, Oct. 19th, 1900.

EVENING SESSION.

7.30 p.m.—Song Service led by Bro. J. A. Banton and choir.

8 p.m.—President Bates in Chair.

After singing, and prayer by Bro. G. V. Daniels, Prof. Tracy's paper was read in his absence by Bro. C. S. Kerr, of Woodstock. Subject: "Baptist Progress in Ontario and Quebec, from 1851 to 1900 inclusive."

Bro. J. G. Brown read a paper. Subject: "History of Foreign Missions in Ontario and Quebec from Organization of Society."

Collection taken at this meeting, \$8.47.

The Convention then adjourned with singing, "Praise God from whom all blessings flow," and Benediction by President Bates, to meet at such time and place as may be arranged for by the Executive Committee.

D. M. MIHELL,

Secretary.



First Baptist Church, Woodstock.

MEETING PLACE OF CONVENTION, OCTOBER, 1900.

OBITUARIES.

THEODORE H. RAND, D. C. L.—In the death of Theodore H. Rand, D.C.L., our denomination, and especially our educational interests, have met with a serious loss. Coming to Ontario from the Lower Provinces, where he had already achieved a national reputation for scholarship and executive ability, he gave to McMaster University, at a critical period in its history, the benefit of his ripe experience, serving as Chancellor and afterwards as Professor. As Professor of English Literature Dr. Rand awoke in his students the highest enthusiasm. As a poet Dr. Rand has permanently enriched Canadian literature with volumes of high merit. In private life Dr. Rand was known as a most devoted christian; humble, loyal to the core to evangelical truth, a true christian gentleman, and possessed of a charming personality. His work remains and his memory will be cherished by all who had the privilege of his acquaintance.

C. E. WOLVERTON.—In the removal of Bro. C. E. Wolverton, of Grimsby, from active service on earth to the service of the Redeemed in heaven, the church of which he was a devoted member and the denomination as a whole have sustained a distinct loss. For over fifty years Bro. Wolverton had the rare honor of being actively engaged as a Sunday school teacher. He was a loyal Baptist, and his heart found no greater joy than to hear of the success of the varied interests in which Baptists are engaged. Bro. Wolverton was associated with the pioneer Baptists of the Province in trying to give a well trained ministry to our churches, and this interest remained unabated as his contributions to the McMaster Forward Movement Fund testified. Our brother enjoyed to an unusual extent the esteem of those among whom he lived for so many years, and passed away leaving a large circle of friends to mourn their loss.

EBENEZER WILLIAM DADSON, D. D.—Bro. Dadson was born at Cranbrook, Kent Co., England, in 1848, but came to this country when three years old. His childhood and youth were spent chiefly in Toronto and Guelph. These early years were largely influenced by Drs. Fyfe and Caldecott, of Toronto, and Pastor Graftry, of Guelph. In 1865 he became a student in the Canadian Literary Institute, at Woodstock, then under the Principalship of Dr. Fyfe, and there in the final year of his four year's course confessed Christ, being baptized by Pastor John Bates. Proceeding to Toronto University he graduated there in 1873, after which he completed the full course in theology at Woodstock. Soon after graduation he married Miss Julia French, of Paris, and settled with the church in Denfield. Six years happy and fruitful service in Denfield was followed by a brief pastorate in Strathroy, from which he was called to the editorship of the *Canadian Baptist*. In that responsible position he labored with fidelity and efficiency for six years, retiring from it to give himself wholly to the Claremont pastorate which he had also been carrying for two years. In Nov., 1888, he was called to Woodstock, and there for eight years did a work and exerted an influence that went out, not only into the whole community, but also through the College, in every quarter of our country. In 1896, at the call of God, he laid down his loved work in Woodstock and went to Olivet Church, Montreal. It was a brief pastorate of beautiful devotion, heroic effort, and abiding good.

But it was one of untold sorrows, for Mrs. Dadson passed away in 1898, and a year later he himself was stricken with the illness that ended his life March 12, 1900. Dr. Dadson was a man of uncommon strength and goodness; good and gentle, modest and unassuming, large-hearted and generous, he was at the same time a man of rare strength, unswerving integrity, and manly devotion to duty. His whole being bowed to the Lord Jesus, and gratefully accepted His will as law. He was an able expounder of the Word of God and an untiring preacher of the Gospel of Grace. His great heart, sound sense, and loyalty to Christ and the people, made him a pastor of marvellous helpfulness. He honored God and God honored him.

REV. D. MCNEILL.—Among those whom in the past conventional year the Lord called from their labors to rest with the blessed was the Rev. D. McNeill. Bro. McNeill was a native of Colonsay, Scotland, and, with his people, emigrated to this country in the pioneer days of Bruce County, settling in Arran Township. Early in life he became a Christian, and early began to exercise his gifts in Christian service, and while yet on the farm he, in association with Elder Sinclair, engaged in the ministry of the Word. Upon the opening of Woodstock College he entered its classes, and there pursued a full and successful course, graduating in 1867. At this time there was a movement to start a Baptist cause in Paisley, and Bro. McNeill was called to the pastorate. From this he reached out to surrounding points, particularly where now is Chesley and the Elderslie Baptist Church. During the eleven or twelve years of his ministry in Paisley the Lord abundantly blessed his labors, the church increasing from a few constituent members to about three hundred. He afterward labored in Stayner, Ormond, and finally Port Elgin, with associated churches. Bro. McNeill was an able preacher of the Word, combining mental strength with deep spirituality. Many arose to call him blessed, and the survivors cherish his memory with tenderest affection. An honest, true and noble man of God passed away on Jan. 8th, 1900, in his seventy-fifth year.



Baptist Church, Pt. St. Charles.

CONVENTION ACCOUNT

FROM MAY 22, 1899, TO OCT. 12, 1900.

RECEIPTS.

Cash brought forward from 1898-99.....	\$254 24	
Foreign Mission Board Assessment.....	77 00	
Superannuation Board Assessment.....	8 75	
Publication Board Assessment.....	15 75	
McMaster University Assessment.....	29 75	
Church Edifice Board Assessment.....	8 15	
Home Mission Board Assessment.....	54 25	
Grand Ligne Mission Assessment.....	22 75	
Advertisements.....	23 00	
From Churches and Individuals.....	458 97	
		<u>\$952 61</u>

DISBURSEMENTS.

By paid Sunday School Committee bill.....	\$ 5 00	
“ Sexton Walmer Road.....	10 00	
“ Programmes.....	2 50	
“ Secretary's Salary.....	300 00	
“ Canadian Express.....	12 43	
“ Dominion Express.....	15 51	
“ A. Talbot & Co., printing Year Book.....	314 66	
“ Expense Distributing Book.....	11 20	
“ Postage on Year Books.....	11 58	
“ Incidentals.....	69 90	
“ Cash in Bank.....	156 45	
“ Cash in Hand.....	43 38	
		<u>\$952 61</u>

CONSTITUTION.

BILL OF THE DOMINION PARLIAMENT.

An Act Respecting the Baptist Convention of Ontario and Quebec.

[Assented to 20th March, 1889.]

Whereas, by an Act passed by the Parliament of Canada, in the forty-first year of Her Majesty's reign, "The Regular Baptist Foreign Missionary Society of Ontario and Quebec" was incorporated for the purposes and with the powers in the said Act set forth : And whereas, by letters patent, dated the twelfth day of October, one thousand eight hundred and eighty-two, issued under "The Canada Joint Stock Company's Act, 1877," a joint stock Company was incorporated by the name of "The Standard Publishing Company, Limited," for the purpose of publishing a newspaper or newspapers, for and in the interests of the Regular Baptist denomination in Canada, publishing books, papers, tracts and other Literature, carrying on book rooms for the sale of religious and other books, papers and literature, and disseminating religious literature by means of colporteurs and other agencies : and whereas, the said letters patent provided that none of the shares of the capital stock of the said Company should, at any time, be subscribed for by or allotted to or transferred to any person not a member in good standing of some Regular Baptist Church, and that those shares only of the capital stock subscribed for and held by members in good standing of Regular Baptist Churches, upon which there were no calls in arrear, should be entitled each to one vote ; and whereas the nominal capital stock of the said Company consists of two thousand shares of fifty dollars each, of which one thousand one hundred and ninety-seven shares have been subscribed and allotted, and eight hundred and three are unallotted ; and whereas eight hundred of the said shares have been paid up in full, and the said paid-up shares are held by Malcolm McVicar, LL.D., Humphrey E. Buchan, M.D., and Charles J. Holman, and Daniel E. Thompson, Esquires, as Trustees for the benefit of the following denominational Societies of the Regular Baptists, namely, fifteen-fortieths for the said Regular Baptist Foreign Missionary Society of Ontario and Quebec, nine-fortieths for the Regular Baptist Missionary Society of Ontario, three-fortieths for the Regular Baptist Missionary Convention East—which two last mentioned bodies have united, so far as it was practicable for a corporated and an unincorporated body to voluntarily unite—three-fortieths for the Manitoba and North-West Convention of Regular Baptists, and ten-fortieths for the Society for the Relief of Superannuated Regular Baptist Ministers, and the Widows and Orphans of Regular Baptist Ministers ; and three hundred and ninety-seven shares, (being the residue of the said subscribed and allotted shares, and upon which only 10 per cent. has been called up or paid) are held by various

persons who are desirous that the denomination of Regular Baptists should have the benefit, in the manner hereinafter provided of the amount paid thereon; and whereas it is desired that the work of the various denominational Societies of the Baptist Churches of the Provinces of Ontario and Quebec should be under the control of representatives of the said Churches; and whereas the said societies and the said Standard Publishing Company, and the shareholders thereof, have petitioned for an Act giving them such representatives in Convention assembled, authority to appoint members to corporate Boards for the purpose of carrying on the said work as hereinafter provided; Therefore, Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada enacts as follows:

1. Each Regular Baptist Church within the limits of the said Provinces shall be entitled to send two or more delegates to an Assembly to be called "The Baptist Convention of Ontario and Quebec."

2. Until the said Convention otherwise provides by a resolution, passed by a vote of two-thirds of the delegates present, after a year's notice of the proposed change, the delegates shall be elected as follows:

(a) Each Church having a membership of one hundred or under, shall be entitled to send two delegates.

(b) Each Church having a membership of over one hundred, shall be entitled to send an additional delegate for each additional hundred of membership, or fraction of a hundred, provided such fraction of a hundred exceeds fifty.

(c) Each delegate must be a member of a Regular Baptist Church situate within the territorial limits of the Convention, and appointed at a meeting of the Church, and duly certified by the Clerk of the Church as having been so appointed. The Church Clerk shall also certify to the Convention, the number of members composing the Church of which he is Clerk.

3. The objects of the Convention shall be the promotion and prosecution of such work and enterprises as are deemed in the interests of the denomination, and particularly those specified in section five.

4. The Convention shall have a President and any other officers that it deems necessary. It shall meet annually or oftener, at such times and places as it appoints. The first meeting shall be held at the city of Ottawa on the third Thursday of October next, at ten o'clock in the forenoon. The annual meetings need not be held at absolute intervals of twelve months, and a period not exceeding fifteen months may intervene between two annual meetings.

5. The Convention shall at its annual meetings appoint members or Boards for the following purposes:

(a) A Board for the prosecution of mission work within the Dominion of Canada, including the aid of weak churches, to be called "The Home Mission Board of the Baptist Convention";

(b) A Board for the prosecution of mission work outside of Canada, to be called "The Foreign Mission Board of the Baptist Convention";

(c) A Board for the purpose of assisting and supporting aged ministers of the denomination, and the widows and orphans of deceased ministers, to be called "The Ministerial Superannuation Board of the Baptist Convention."

(d) A Board for the purposes hereinbefore set out as the purpose of the Standard Publishing Company, to be called "The Publication Board of the Baptist Convention":

(e) A Board for assisting Churches, by loan or gift, in the acquisition, erection and maintenance of Church edifices, and the acquiring lands as sites therefor, to be called "The Church Edifice Board of the Baptist Convention." The Board, when it deems it expedient, may itself acquire and hold the land, and erect and maintain the buildings.

6. Each of the said Boards, and its successors, shall be a corporate body, and shall be capable of taking by devise, gift or purchase, any real or personal property, lands or tenements, and of alienating the same at pleasure: Provided, however, that the corporation shall, within ten years after the acquisition of any such real estate, sell or otherwise dispose of and alienate so much of such real estate as is not required for the use and occupation or other like purposes of the corporation; and provided also that such devise of real estate shall be subject to the laws respecting devises of real estate to religious corporations in force at the time of such devise in the Province in which such real estate is situated, so far as same apply to the said corporation.

7. Each of the said Boards shall consist of as many members as the Convention from time to time determines. The members of the Board shall be elected by ballot at the Annual Meetings of the Convention: Provided that the Manitoba and North-West Convention may appoint a member of the Publication Board aforesaid.

8. The Convention may direct that the members of any Board, or a certain proportion of them, shall hold office for one, two or three years, or otherwise, as is deemed expedient, and may determine how many shall constitute a quorum of any Board, and may define the scope of the work of the several Boards.

9. Each of the said Boards shall appoint such Standing Committees and such officers and employees whether salaried or not, as it considers expedient, and may pass By-laws for regulating the conduct of its affairs: Provided that the Convention may, by a standing rule, assume the appointment of the officers or employees of the said Board.

10. Each Board shall render to the Convention annually, or oftener if required, a report of its proceedings, for the information and approval of the Convention, and containing such particulars as are required by the Convention.

11. A Board shall not be dissolved by the failure of the Convention in any year to appoint members of such Board, but the persons theretofore appointed shall continue to constitute the Board until their successors are appointed; and in case, for any reason, the annual meeting of the Convention is not held, the person last elected President of the Convention, or any six members of any Board or Boards, may, by public notice, published for at least three weeks in the *Canadian Baptist*, or other denominational publication previously named by the Convention for that purpose, call a meeting of the Convention; and such meeting shall have the same authority as the regular annual meeting.

12. Upon the order of the Governor-in-Council being passed, declaring that it has been shown to his satisfaction that "The Foreign Mission Board of the Baptist Convention" has been appointed, all the rights, property and

liabilities of "The Regular Baptist Foreign Missionary Society of Ontario and Quebec" shall be and become vested in the said Board and the said Society shall cease to exist

13. Upon an order of the Governor-in-Council being passed, declaring that it has been shown to his satisfaction that "The Publication Board of the Baptist Convention" has been appointed, the shares of the said "Standard Publishing Company, Limited," other than the said eight hundred paid-up shares, shall be extinguished, the said letters patent shall cease to have any force or effect, and all the rights, property and liabilities of the said "Standard Publishing Company, Limited, shall be and become vested in the Publication Board; and the members of such Board shall possess all the powers and authority theretofore possessed by the shareholders of the said Company, under the said letters patent.

14. The capital stock of the said Publication Board shall be forty thousand dollars, being the amount of the said eight hundred shares; and the said stock shall not thereafter be transferable.



Baptist Church, Dutton, Ont.

RULES OF ORDER.

FOR MEETINGS OF THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC.

1. At the meetings and sittings of the Baptist Convention of Ontario and Quebec the President shall preside, or in his absence one of the two Vice-Presidents in the order of their seniority; and in case at any meeting or sitting all three be absent, a member of the Convention shall be chosen to preside.
2. The President shall preserve order and decorum, and shall decide questions of order, subject to an appeal to the Convention. In explaining a point of order or practice he shall state the rule or authority applicable to the case.
3. As the first order of business the Convention shall select a Committee of Scrutineers on elections and a Committee to nominate the Officers and Standing Committees of the Convention.
4. The report of the Nominating Committee shall not restrict the right of members to nominate other persons for offices or Committees in addition to those named in the report.
5. The President, Vice-Presidents, Secretary-Treasurer and Auditors, and the Committees on Enrollment, Arrangements, Resolutions, Pulpit Supply, and Obituaries shall be chosen annually, their election to be the first order of business after the delivery of the annual address by the retiring President.
6. The election of officers and members of Committees shall be by ballot unless otherwise ordered by a two-thirds vote of the Convention, and in case of a tie the President shall give the casting vote.
7. The Executive Committee of the Convention shall be composed of its officers and the Chairman, Secretaries and Treasurers of the various Boards.
8. Of the number of members appointed or elected to compose a Committee, a majority of the same shall be a quorum, unless the Convention has otherwise ordered.
9. The Order of Business shall be as previously arranged by the Executive Committee, unless altered by the Convention upon motion made immediately after the nomination of officers, or subsequently upon motion carried by a two-thirds vote.
10. The Secretary shall keep succinct and accurate minutes of the proceedings in the Minute Book of the Convention, but no speech or address shall be entered unless so ordered by the Convention. He shall also keep a book in which shall be recorded all resolutions entered in the Minute Book which have the force of Rules.

11. Items of business for each sitting of the Convention shall be taken up according to the precedence assigned to them by the Executive Committee; and items not taken up when called shall be dropped unless permitted to stand.

12. All matters of business not disposed of at the adjournment of a sitting of the Convention shall be postponed until the next sitting without a motion to that effect, and the business under consideration at the time of adjournment shall stand first in order after the business to which a special precedence has been assigned at such next sitting.

13. A motion to adjourn a debate, or the Convention, shall always be in order except when a member is speaking, but no member shall speak to such motion for more than five minutes, and no second motion to the same effect shall be made until after some intermediate proceedings shall have been had.

14. A notice from one sitting of the Convention to another shall be required for leave to present a substantive motion or resolution; but this rule shall not apply to reports of Boards or Committees after their introduction, nor to questions of privilege.

15. A motion, of which notice has been given, must be in the precise language in which such notice was given, any amendments thereto being made by the Convention after it has been moved.

16. A motion may be made by unanimous consent of the Convention without previous notice.

17. Whenever any matter of privilege arises, it shall be taken into consideration immediately.

18. All motions shall be in writing, and seconded, before being debated or put from the Chair. When a motion is seconded it shall be read by the President before debate.

19. A member who has made a motion may withdraw the same by leave of the Convention, such leave being granted without any negative voice.

20. The previous question, until it is decided, shall preclude all amendment of the main question, and shall be in the following words: "That this question be now put." If the previous question be resolved in the affirmative, the original question to be put forthwith, without any amendment or debate; but if it be resolved in the negative, the debate may proceed as if the previous question had not been moved.

21. The previous question cannot be put if an amendment is already before the Convention.

22. A question, having been proposed, it may be amended, (1) by leaving out certain words, (2) by leaving out certain words in order to insert or add certain other words, or (3) by inserting or adding words.

23. The time for moving an amendment is after a question has been proposed by the President, and before it has been put.

24. Only an amendment and an amendment to that amendment can be proposed at the same time to a motion.

25. An amendment to a proposed amendment cannot be moved if it seeks to leave out all the words of such proposed amendment.

26. Every member desiring to speak is to rise in his place and address himself to the Chair.

27. When two or more members rise to speak, the President calls upon the member who rose first in his place; but a motion may be made that any member who has risen "be now heard," or "do now speak."

28. A member called to order shall sit down, but may afterwards explain. The Convention, if appealed to, shall decide on the case, but without debate. If there be no appeal, the decision of the Chair shall be final.

29. Any member may require the question under discussion to be read a any time of the debate, but not so as to interrupt a member while speaking.

30. No member may speak twice to a question, except in explanation of a material part of his speech in which he may have been misconceived, but then he is not to introduce new matter.

31. A reply is allowed to a member who has made a substantive motion, but not to any member who has moved an amendment, the previous question, or an instruction to a Committee.

32. Although a member who has spoken to the main motion cannot at an after period move an amendment thereto, he may speak on an amendment proposed by another.

33. A member called to order for attempting to speak a second time to the same question may be allowed to speak on special motion.

34. When a debate upon any question is supposed to be closed, the chair asks, "Shall the question be now put?" If no member desires to speak, the chair proceeds to put the question by rising and reading the motion and any proposed amendments thereto in his hands and states: "The question shall be upon the amendment to the amendment," if such there be. If the amendment to the amendment prevails, he puts the amendment as amended, and this being carried he submits the original motion as amended. The vote for and against shall be taken by show of hands, or by the members rising to their feet, as the chair may direct, and the majority shall decide.

35. When a motion has been made and carried or lost, it shall be in order for any member of the majority, at the same or succeeding sitting of the Convention, to move for the reconsideration thereof, and such motion shall take precedence of all other questions except a motion to adjourn, or to take a recess, and shall not be withdrawn without the consent of the Convention.

36. In all unprovided cases the Rules and Usages of the Legislative Assembly of the Province of Ontario as in force at the time shall be followed.

The Special Report of the Programme Committee was presented and taken up *seriatim*, clauses 1 and 4 reading as follows:

Clause 1. That the officers of the Convention shall be a President, two Vice-Presidents and a Secretary-Treasurer. Clause 4. That members of all Boards be elected for four years, but so arranged that one-fourth of each Board shall retire annually, were adopted.

In accordance with the provision of Section 7 of the Dominion Act respecting the Baptist Convention of Ontario and Quebec, it is hereby resolved that the resolution adopted by the Convention in 1889, regulating the number of members constituting the several Boards, be amended, as respects the Home and Foreign Mission Boards, as follows:—

“For the Home Mission Board one representative for each of the Associations within the boundaries of the Convention, who may be nominated by the Association for election by the Convention, the Superintendent of Home Missions, and twelve others; for the Foreign Mission Board one representative for each of the Associations within the boundaries of the Convention, who may be nominated by the Association for election by the Convention, the General Secretary of Foreign Missions and twelve others.”

THE SPIRITUAL CONDITION OF THE CHURCHES, AS REFLECTED BY BAPTISMS.

REPORT OF E. O. WHITE.

In the eighteen Associations of Ontario and Quebec, there are 464 churches with 43,361 members. The baptisms reported for the year number 2,176, which is an advance of 362 upon last year.

The large number of 173 churches (upwards of one-third) report no baptisms; 49 report one each; 46 report two each; 34 report three each; 21 report four each; 22 report five each; 50 report 6 to 10 each; 46 report 11 to 20 each; 23 report 21 to 70 each. Thus 173 churches report no baptisms; 174 churches report 441; 52 churches report 397; 42 churches report 650; 23 churches report 688.

The baptisms for the last forty years of the century are as follows:—1860-9, 9,169; 1870-9, 17,701*; 1880-9, 20,083; 1890-9, 26,098. Total, 73,051.

The baptisms for the last ten years, 1891-00, are as follows:—1891, 2,294; 1892, 2,528; 1893, 2,695; 1894, 2,727; 1895, 3,235†; 1896, 3,214; 1897, 2,750; 1898, 2,166; 1899, 1,918; 1900, 1,814.

The baptisms for the Convention year 1900-1 number 2,176, as copied from the eighteen Association Minutes of June, 1900.

*It will be noticed that the baptisms nearly doubled in the decade 1870-9 over the baptisms of the previous decade, 1860-9. Without doubt the founding of the Women's Missionary Societies, East and West, Home and Foreign, was the principal cause of this increased blessing to souls.

†1895 was the year of the greatest number of baptisms; a gradual decrease afterwards set in until we reach 1899-00, where the low number of 1,814 is reached—a decrease of 1,421. Why this serious falling off in baptisms? This is a question of supreme importance.

Baptisms in each year for the past seven years in each Association. The table is made for seven years, to take the Convention back to the highest record of baptisms made in one year:—

ASSOCIATION.	1895	1896	1897	1898	1899	1899 1900	1900 1901
1. Amherstburg	20	26	20	20	20	14	30
2. Oxford-Brant	243	324	329	270	174	250	194
3. Central	125	187	124	86	91	58	94
4. Eastern	164	174	102	63	62	100	65
5. Elgin	319	173	175	102	64	86	107
6. Middlesex-Lambton	271	130	197	171	159	129	133
7. Guelph	174	87	115	114	62	57	173
8. Niagara-Hamilton	173	213	200	158	134	155	266
9. Norfolk	291	227	142	108	79	53	155
10. Northern	221	222	224	104	120	123	118
11. Ottawa	187	200	155	117	177	99	137
12. Owen Sound	128	148	154	103	79	75	133
13. Peterboro	121	111	149	99	115	112	94
14. Toronto	316	356	318	332	223	266	202
15. Walkerton	60	59	112	93	67	55	30
16. Western	263	361	118	118	95	111	149
17. Whitby-Lindsay	118	174	84	89	127	31	66
18. Grand Ligne ? . . . . .	....	....	....	...	....	30	30
	3235	3214	2750	2166	1918	1814	2176

A table showing how church membership grows, recedes and fluctuates in localities. A forty years survey of forty churches in Ontario and Quebec, at intervals of ten years, beginning with 1860, to May, 1900. Compiled by E. O. White, Toronto.

	1860	1870	1880	1890	1900
1. Aylmer	191	233	349	467	481
2. Belleville.....	....	....	78	98	221
3. Beamsville.....	267	253	258	208	184
4. Boston.....	209	281	165	173	245
5. Brantford.....	353	243	944	1099	1257
6. Brockville.....	21	40	153	271	338
7. Chatham.....	56	75	217	252	298
8. Dalesvale (Que.).....	96	106	81	96	90
9. Guelph.....	41	37	281	292	388
10. Hamilton.....	127	231	382	842	1156
11. Ingersoll.....	24	111	176	243	343
12. Kingston.....	30	33	106	104	208
13. London.....	128	234	463	636	928
14. Montreal (Que.).....	97	315	737	742	1139
15. Ottawa.....	13	125	265	452	842
16. Owen Sound.....	40	28	61	208	253
17. Paisley.....	....	168	282	213	180
18. Paris.....	49	59	154	176	254
19. Peterboro.....	52	....	130	225	343
20. Port Hope.....	67	94	74	143	152
21. St. Catharines.....	130	68	74	148	377
22. St. George.....	98	43	210	211	227
23. St. Thomas.....	89	36	225	369	510
24. Stratford.....	....	59	175	303	315
25. Simcoe.....	160	87	194	241	284
26. Sarnia.....	20	58	134	236	254
27. Strathroy.....	....	102	156	233	277
28. Thurso (Que.).....	58	164	187	110	88
29. Tiverton.....	....	305	243	206	161
30. Toronto.....	300	551	1881	3465	5109
31. Waterford.....	179	144	357	310	337
32. Woodstock.....	125	193	346	450	613
33. Port Rowan.....	233	227	177	110	139
34. Vittoria.....	199	125	183	166	211
35. Villa Nova.....	66	108	140	160	189
36. Whitby.....	20	34	36	80	91
37. Breadalbane.....	136	185	168	118	150
38. Forrestville.....	185	160	192	102	200
39. Haldimand.....	197	120	73	84	81
40. Burgessville.....	248	126	101	151	188

SOME CONDITIONS OF BAPTIST PROGRESS IN HOME MISSIONS—PAST AND FUTURE.

BY JOHN STARK, ESQ.

FATHERS, BRETHREN, LADIES AND GENTLEMEN:



JOHN STARK, ESQ.
PAST PRESIDENT.

OUR subject to-night is, "Some Conditions of Baptist Progress in Home Missions—Past and Future."

At these annual gatherings of our Convention we are accustomed to review the paths by which the various sections of our denomination have come thus far; to note the dangers met, the obstacles overcome, and the achievements wrought, to gird ourselves for future conquests, while with grateful hearts we gather around our Leader and Prince, and crown Him Lord of all.

Our present gathering, however, has a deeper significance than any which have preceded it—"We have not passed this way hitherto." We reach this day the highest summit of Baptist progress. Let us pause here, and take a broader retrospect, drink a deeper inspiration, and strike a loftier note than ever hitherto.

"The old order changeth." It holds as true in the realm of spiritual things as in the world of matter. Baptist history in these provinces shows progress, never rapid, but ever steady and continuous. A hundred years ago Lower Canada had a population of 150,000, and Upper Canada of only 50,000. In all this vast area there were, at that time, but three Baptist churches, and these with small and scattered membership, and united by no organic bond. From such a humble beginning has sprung this great convention, embracing 520 churches, with a member-

ship of 47,000 (in this computation I have included Manitoba), whose yearly progress it is the delightful task of Superintendent McEwen to chronicle.

Two papers will be presented to you during the Convention, dealing with the history and growth of our denomination during the past century. I will, therefore, circumscribe my review of past days, and devote my address chiefly to a forecast of the conditions which are likely to prevail in the future, and to suggesting re-adjustments in our methods of work, which seem to be necessitated by these changing conditions.

Baptist history in the nineteenth century falls easily into two distinct periods of equal length. During the first half of the century there was little or no attempt at organized effort. Every church and preacher exercised to the full the universal and inalienable right of Baptists, and did that which was right in his own eyes. The early churches were generally composed of those who had emigrated together from the same neighborhood in the old land. This bond of kinship was strengthened by their isolation from their brethren in other localities. Newspapers there were none. Communication was infrequent. Travel was difficult and dangerous. It is not then surprising, though it is none the less regrettable, that for nearly forty years there was no general co-operation among the churches, no serious effort at field supervision, no resolute attempt at establishing strong churches in the larger centres of population.

The members were not wealthy, and the question of stewardship did not give them so much concern as it ought to have done. When they did not support their own pastors as they should, they could hardly be expected to co-operate in sending the Gospel to the regions beyond. One cannot help exclaiming, on reviewing the history of those early years:—"Oh, that they had a Grant or a McEwen to arouse, focus and direct the dormant energies of those early churches!"

In one respect, however, the men of old stand forth as shining examples of the men of to-day. If there was a lack of missionary co-operation on the part of the churches, there was no lack of missionary activity on the part of the pastors. They went about, like their Master, doing good. The lives and labors of such men as Edwards and McPhail, in the east; Gilmour and Tapscott, in the centre; McDermid, in the west, and Fraser, in the north of Ontario, are worthy of being held in everlasting remembrance. Quietly and unheralded they went about their work, lost, for months together, to the public eye; content to be

buried out of sight, like the logs in the corduroy roads over which they travelled, if thus they might open up a highway for coming generations. These men were

The noiseless band of Heaven's soldiery,
From out the armory of God equipped.

They went forth weeping, bearing precious seed, of which we to-day are reaping the harvest. They were the living shuttles in the rattling-loom of frontier life throughout our Province, introducing into the forming texture of society and the state, the strong white cores of gospel righteousness, according to the heavenly pattern given in the Word of God. In these days of jubilation, let all honor be given to these unostentatious heroes of the cross, who turned many to righteousness, and who now shine as the stars forever and ever.

The second period of our denominational history dates from the middle of the century. This is the period of organization. The Canadian Baptist Missionary Society had come into existence in 1836, but its chief usefulness consisted in the opportunity it furnished for the exercise of interdenominational fellowship, and for the conserving of sound doctrine, rather than in its furtherance of missionary enterprise. It expired in 1850, and in the following year the Home Missionary Convention was formed.

The history of this period clusters around the names of three great missionary leaders. From its inception, for over a quarter of a century, Thomas Leslie Davidson was the secretary of the Convention. His energy and zeal were unbounded, and before he passed away, the membership of the churches had increased fourfold. But the most remarkable development of Home Missions dates from the appointment of Alexander Grant as Superintendent in 1884. It is too soon for us even yet to place a proper estimate upon his five years work in that position. Never did man more thoroughly identify himself with the cause in which he served. In the minds of the younger generation of Baptists, Home Missions and Alexander Grant will always be inseparable, if not synonymous terms. The faithful and efficient service of our present Superintendent is well known, and is worthy of all praise.

But we have not only this legacy of material facilities for educational purposes. After half a century of heroic toil and achievement, our denomination finds itself all at once in possession of a mighty ground of vantage. The magnificent gift of the late Hon. Wm. McMaster, amounting to over a million of dollars, has brought about the result with kaleidoscopic suddenness. In the

establishment and equipment of McMaster, Moulton and Woodstock, we see the promise and potency of glorious things for our churches in the coming century. We have something greater far than this, and that without which this itself would lose much of its value to us. We have the riches of experience, and the wealth of educational ideals. These have not come to us by accident. The Montreal Baptist College, founded in 1837, taught us the impracticability of attempting to impart a theological education, except upon the postulate of a broad, liberal and Christian culture. Cramp, at Acadia, and Fyfe, at Woodstock, wrought on sounder principles, and the result has been in the history of each institution of a galaxy of men of God of such splendid equipment, that their names are writ large in the religious history of Canada, the United States, and India. And if we of to-day exult—as well we may—in the extent and character of our educational work, we owe it to those men who laid such solid and enduring foundations, and taught us how to build. Our institutions of to-day are the crystallization of the principles and ideals of men, some of whom, like Fyfe, Castle, McGregor, and Rand, have gone out from us, while others, just as consecrated and keen-visaged are carrying on the work.

Let us now turn our eyes from the past, and view the coming time. Are there any foregleams of the future that our eyes can perceive? Watchman, what of the night? If the progress of the past has been cheering, shall not the progress of the future be yet more cheering?

This is the growing time in Canada. Our people are waking up to a consciousness of their own national importance. A new spirit of hopefulness pervades the air. On every side the signs of returning prosperity are manifest. The wealth of other lands is being employed in the development of our boundless resources of mine and forest. The tide of foreign population is setting in towards our shores as never before.

But it is also a time of crisis in Canada. All that is choicest and best in our national life is trembling in the balance. Unless this growth in material things is matched by a corresponding growth in spiritual things, our vaunted prosperity will prove a calamity, rather than a blessing. For truly the life is more than meat, and the body than raiment.

It is of the first importance to the successful prosecution of our work, that we should at once acquaint ourselves with any changed conditions in our national or religious life that would necessitate a change of method on the part of this Convention.

We cannot wisely plan our work, unless we have a definite idea of what the future is to be. Many of these changes noticeable affect all our churches alike, and must be met by each church individually. Some of them concern the organized work of our Convention, and demand our most earnest consideration.

However much we may regret the fact, the fact must be recognised, that the current of population in the long-settled portions of these provinces is setting strongly cityward. The cities are growing, while the rural districts are either standing still, or retrograding. The problem that this involves is by no means easy of solution; yet a few things seem to be apparent. First of all, we need to write it down, that whether we hail from the little country church, or the big city church, we are one people. More than that, we must show ourselves ready, at all times, to give immediate and practical demonstration to this unity. The city churches that are being enriched by the rich, warm life from the country, must recognize their obligation and fulfil it. Our city and town churches would be most richly blessed in lending their pastors for a week or two each year, to aid their brethren in the country, in evangelistic effort. Then, the city congregations should be on the alert to hunt out and welcome the crowds of young people who are pouring into the city in search of employment. Moreover, the larger churches in the cities would do well, to bear in mind, that the accession of members beyond the point where they can be thoroughly utilized, means the weakening of the membership, without increasing the strength of the church, and should be prepared to encourage the formation of new missions in every needy district throughout the city. Last of all, we must endeavor to hold what we have in the country, while we prosecute the work in the cities with the energy that the need demands. This can only be done by rearrangement of our work, so that the weaker churches group themselves together for mutual support.

Brethren, hear me. Since the world was, the decisive battles, moral and religious, have been fought, and lost or won, in the cities. You cannot name a single one of the great empires that have passed away but that did not owe its decay and downfall to the corruption and crime of its cities. You may think the day of our doom a long way off. Be not too sure. Consider the appalling change that has taken place in the attitude of vast numbers of our citizens toward the church and religion in the last quarter of a century. It would be criminal folly to shut our eyes to the fact that our churches are losing their hold on large and ever-increasing numbers of the community. Our city missionaries

tell us, that right in the neighborhood of our churches whole families are to be found who are just as ignorant of God and salvation as the heathen in India or Africa. Consider the extent of the inroads that Sunday cars and bicycling are making upon our congregations. Then ask yourself this question:—"If such be the tendencies that mark the roots of the century, what may we expect at its ripening?" The answer may well give us pause. Indifference here is awful sin. Every patriotic and religious instinct calls upon us to put forth heroic efforts to arrest the flow of this awful tide of irreligion, as portentous as that which so recently overwhelmed the fair city to the south.

This, then, must be our policy for the coming century, as far as it affects the older settled parts of these provinces. The rural districts must be retained, and the cities must be gained. The issues are too tremendous for us to turn a deaf ear to the voices of the past. Who can doubt, that if our fathers in the first half of this century had wrought as wisely as they wrought well, if they had devoted their energies to establishing, strengthening and fortifying the large centres of population with the same enthusiasm that they did to the evangelization of the country districts, that we would be occupying a position much in advance of that which we hold to-day. During the past season whole townships have been settled in the Slate River Valley, and thousands of settlers have found a home in the fertile belt of the Rainy River. The growth of this new Ontario is likely to be very rapid. Present indications clearly point in that direction; but whether rapid or gradual, our mission work should at least keep pace with that growth.

The conquest of this new land in the name of Jesus Christ is to be the coming achievement of Home Missions in the twentieth century. To-day we can hear the voice of our great Leader crying to us with a voice of authority, trumpet-toned:—"Go ye in and possess the land, for ye are well able to possess it." The field is wide, the difficulties are great, but the call is loud, and the promise of success is certain.

The strategic points in this new country must be manned by the very strongest men obtainable, not *great* men, but *big* men—big-bodied, big-hearted, big-minded men—these are the kind of men needed to open up this work. More than that, our missionaries in the larger centres of this new Ontario have their hands full, and more than full, with their own local duties. It is a great but common mistake to suppose that the miners, lumbermen and navvies are to be found in the towns. They are often scores and hundreds of miles away, in the depth of the forest,

or in the shafts of the mine. Our missionaries never look into their faces, except when they run away from pressing work at home to pay an occasional visit, or when these rough fellows come to town for their periodical "spree." There are thousands of these men, many of them nurtured in Christian homes, living in places where they are just as easily accessible as in many country districts of the east, who are just as destitute of the Gospel of Jesus Christ as any heathen in Telugu Land; and we stand convicted before God if we do not immediately bring that Gospel within their reach.

Brethren of the churches, the opportunity is golden; shall we not match it by our gifts? Sons of McMaster, it is to you we must look to demonstrate our right to the rich heritage handed down to us by our sires, by extending the bounds of that heritage far to the west and north. The pioneers of the past must be matched by the pioneers of the future.

OUR ORGANIZATION.—In facing the enlarged obligations which the incoming century brings with it, confidence is inspired by the assurance that all the work of the Convention has been systematized into an orderly form, which has already stood the test of experience, and secured the practical endorsement of our people.

There is even greater promise of the Divine presence and blessing in the fact that all the different departments of our work have been harmoniously co-ordinated, and are striving together in good understanding and mutual sympathy. There are differences of administration, but the same Lord; there are differences of operations, but the same God that inwardly worketh all things in all. Only as we stand shoulder to shoulder, keeping step together, and inspired by one ambition, can we hope to achieve a glorious victory all along the line.

NEW METHODS.—A comprehensive prophecy of future methods will, without doubt, include one which has, during the last ten years, formed the most outstanding feature of Home Mission work among our brethren across the border, viz.: Chapel Car Evangelization. Already they have six of these in operation, on as many different lines of railway throughout the Western States. Free transportation and many special privileges are granted them by the railroad companies.

The results of this branch of the work have been most glorious, almost surpassing belief. The report of the Chapel Car "Evangel" for six months, a few years ago, showed: Sixty places

visited, 600 meetings held, 474 sermons and addresses delivered, 439 families visited, 25 persons baptised, 10 bible schools formed, 400 persons converted, 10 Baptist churches organized and pastors found for them, and 10,000 pieces of sacred literature given away. Truly this is the Lord's doing, and it is wonderful in our eyes.

THE GOSPEL BOAT.—"The Gospel on Wheels" is no longer a novelty, but "The Gospel on Water" is, we believe, an untried experiment as yet. It is, however, just as desirable, and in, at least one part of Canada, just as practicable. The vast extent and peculiar configuration of the Rainy Lake, the Lake of the Woods, and their confluent waters, renders the entire Rainy River District, comprising an area of 22,500 square miles, easily accessible by boat in its every part. In this way, thousands of men, too widely scattered to be reached in any other way, could be readily supplied with the means of grace. The work could be conducted along the same line as the Chapel Cars, and at far less initial cost.

To some, these methods may seem to savor of the sensational. Yet they are essentially Christ's own methods. His ministry was not centered in the synagogues of the great cities. He went about by land and sea, into all the towns and country villages, wherever the people were to be found. If we are wise in our day and generation, the twentieth century will witness a return to the first century in regard to method.

THE NEW EVANGELISM.—The dawn of the new century may be looked for to witness a readjustment of the teaching and preaching functions of the ministry. We have seen that the ministers of the early days were, with hardly an exception, magnificent preachers. The reason is not far to seek. They were, above all else, evangelists. Their ruling passion was the salvation of souls. The work of instruction was given subordinate place, not intentionally, but as the inevitable result of the itinerant character of their ministry. By the necessity of the case they became preachers almost exclusively.

The most signal failure of the ministry of to-day arises from the attempt to unite in one two offices which are distinct. In Apostolic times, the office of the evangelist was one thing, that of the teacher was another. The two offices might both be combined in one individual, but they were quite distinct, both in kind and in method. Ere long we hope to see it so again. We will have pastors who will be first of all evangelists, filled with holy ardor, pleading for the souls of men; they will be

teachers too, but their teaching will not be done from the pulpit, but from the Bible School. Evangelism and practical christianity for the pulpit; doctrinal instruction for the Bible School, and a service for each on the Lord's Day; this, or something like it, we hope to see the order in the days to come.

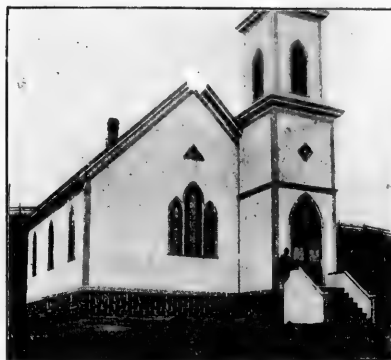
More and more the idea seems to be growing that pulpit work is to be mainly educational, and that the preaching of the gospel is to be relegated to a special class of preachers styled evangelists. Brethren of the ministry, in nothing could you disappoint our expectations more than by your acceptance of that conception of your work. If the opinion of the members of your churches has any weight with you, be sure that with one voice they would cry: "Evangelize, evangelize, evangelize!" Sometimes you may have thought us unappreciative and irresponsible, but you will never be able to lay that charge against us, if you will continue to bring before us man's awful need and "That wonderful redemption, God's remedy for sin," with something of the earnestness and tenderness which these truths are calculated to awaken.

STEWARDSHIP.—And if, in like manner, I were to suggest to the members of our churches what I believe to be their most incumbent duty, I would unhesitatingly reply, "The recognition of our divine stewardship." Oh, for a generation of Christians whose eyes have seen the King, the Lord of Hosts, and whose lives are so haunted by the memory of the Crucified One, that they will see His image and superscription on every dollar that comes into their possession. Then, and not till then, will there be an end to empty treasuries, bank overdrafts, and unpaid salaries. Oh, when shall we learn that it is downright robbery to withhold His from Him!

THE SUPREME NEED.—Finally, my brethren, we must face, deliberately and earnestly, the supreme condition for future usefulness. Not organization, not equipment, not method, but power is what most we need. Our Societies and Boards, our churches and preachers, will all be fruitless and barren without the guiding and energizing hand of the Holy Ghost. Brethren of the churches, let us seek the enduement of power. Let us break down every barrier to the entrance of the Mighty One into our hearts. Let us open up every avenue of success by which He may approach to us. This is His own method. It is the only way.

This Convention is now ready to do the work for which it has assembled. Brethren, we may not trifle. Historic mem-

ories forbid. The very atmosphere of this place is yet hallowed by the presence of Cooper, Bates and Fyfe. Our missionaries in the far West, in dark Quebec, in South America, and in distant Asia, are this day turning their eyes to this hallowed spot, and are raising the cry, "Oh, what shall the harvest be?" And, more than all, the eager, wistful face of the thorn-crowned Saviour is looking on, and His ear is listening to our every utterance. Brethren, we must not trifle.



Baptist Church. Moe's River.

Board of Home Missions

— OF —

BAPTIST CONVENTION OF ONTARIO AND QUEBEC.

OFFICERS FOR 1900-1901.

Chairman.

JOHN STARK.

1st Vice-Chairman.

JAMES RYRIE.

2nd Vice-Chairman.

D. BENTLEY.

Superintendent.

J. P. McEWEN.

Recording Secretary.

J. B. KENNEDY, M.A.

Treasurer.

E. T. FOX.

Elective Members.

Retiring in 1904—D. Bentley, B. D. Thomas, W. W. Weeks.

Retiring in 1903—C. Cook, T. D. Craig, G. Matthews.

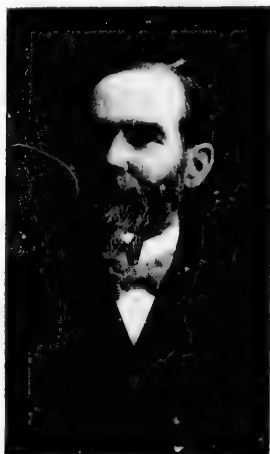
Retiring in 1902—Thos. Urquhart, Dr. F. Tracey, C. Goodspeed.

Retiring in 1901—James Ryrie, W. T. Graham, John Stark.

Associational Secretaries.

Rev. W. C. Weir, B. A.....	Canada Central Association.	
" J. H. Hunter, B. A.....	Eastern	"
" Wm. Hartley, M. A.....	Elgin	"
" W. B. Merrill, B. A.....	Guelph	"
" S. J. Farmer, B. A.....	Middlesex-Lambton	"
" John E. Trotter.....	Niagara	"
" D. Bovington, B. A.....	Norfolk	"
" J. C. Dunlop.....	Northern	"
" C. J. Cameron, B. A.....	Ottawa	"
" W. E. Norton.....	Owen Sound	"
" D. Hutchinson.....	Oxford-Brant	"
" P. K. Dayfoot, M. A.....	Peterboro	"
F. Sanderson, Esq.....	Toronto	"
Rev. Robt. Lennie.....	Walkerton	"
" Wm. Prosser.....	Western	"
" L. S. Hughson, M. A.....	Whitby-Lindsay	"

FORTY-NINTH ANNUAL REPORT OF THE BAPTIST
HOME MISSION BOARD OF ONTARIO
AND QUEBEC.



REV. J. P. McEWEN

SUPT. BOARD OF HOME MISSIONS

IN response to the expressed desire of the Convention Committee, we wish, in this our final report for the nineteenth century, to take a brief survey of Home Mission work in these two Provinces during the past forty-nine years. More deeply interesting and probably more sweetly fragrant of a hand and presence that were not of earth are the records of the years of struggle and conquest prior to the existence of Convention, Society, or Home Mission Board. These were years when individualism was supreme. The voice of God came to men to whom college halls were strangers, bidding them, "Go preach my gospel!" Axe and hand-spike, spade and plow, were laid aside,

and they went everywhere preaching the Lord Jesus. Worldly inducement or emolument there was none. The love of God and great heaviness and continual sorrow in their hearts for their brethren, their kinsmen according to the flesh, who were dead in trespasses and sins, were the controlling motives. They forded rivers and streams, traversed trackless forests, and mightily exhorted people to repent and turn to God, and do works meet for repentance. Literally and figuratively, they were God's "torch-bearers." Many of them could with the great Apostle say, "Even unto this present hour we both hunger and thirst, and are naked and are buffeted, we have no certain dwelling place, and labor working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and the off-scouring of all things. But in all things approving ourselves as the ministers of God in much patience, in affliction, in necessities, in distresses; as sorrowful, yet always rejoicing; as poor, yet

making many rich; as having nothing, and yet possessing all things."

Brave hearts, ye have entered into your reward, but your works abide, and we are trying to build on the foundations which your strong hands and true hearts were honored in being permitted to lay. Equally worthy of a place on our roll of honor are the names of men and women who were not called upon to preach, but to *give*, and *work*, and who did both with such whole-hearted enthusiasm and generosity that the memory of their deeds and gifts are to us, their successors, a joy and inspiration.

Appreciative mention must also be made of the invaluable contributions, both in men and money, made by England, Scotland, and the American States, during those early years. From the "old land" came men of marked ability, culture and piety, and from the United States came brethren inferior, perhaps, in refinement and scholastic attainments, but easily the peers of the best of them in zeal and consecration, and possessing an adaptation for life and work in the backwoods that their brethren from Britain did not, and could not possess. Quebec, Montreal and the Ottawa Valley are not likely to forget the names of Marsh, Gilmour, Fraser, Edwards, Cooper, and King, nor will the Eastern Townships, Lake Ontario and Lake Erie counties be more likely to allow the names of Tapscott, Crandall, Holmes, Hibbard, Parker, Cornell, Stevens, Harris, Cleghorn, Maybee, and Rees to pass into oblivion. It is of entrancing interest to follow the scanty records which we possess of the lives and work of these men who, in the early morn and noon of the century, wrought so faithfully and successfully. To us this privilege is denied, as the report of the Board is very properly restricted to what may be called "the organized missionary activities of the Baptist Churches in Ontario and Quebec."

The early history of Canadian Baptists gives ample evidence of powerful and lasting impressions from two sources quite remote from each other: England and America. In 1836 the Canada Baptist Missionary Society was organized in Montreal. This Society was in close affiliation, and received generous assistance from the Baptist Colonial Society of England. Missionaries to the Indians, missionaries to the whites, as well as College Professors shared in their bounty and in their prayers. At an earlier date the Shaftesbury Association of Vermont sent missionaries to Western Ontario. Many of the churches organized during the early years of this century were planted

by these brethren, but we have no means of ascertaining either the number of men or the amount of money contributed to Canada by these Societies.

In 1843 the Baptist Union was organized in the town of Paris, and in a few years this organization gave place to the Regular Baptist Missionary Union. The Union must have been in close alliance with the American Baptist Missionary Society, for we are told that agents of the American Society visited Canadian churches, solicited contributions from them, and in return gave financial assistance to churches and missionaries in different parts of the Province. After a very few years the Union became quiescent, if it did not actually cease to exist. About the same time, probably at a slightly earlier date, the Montreal Missionary Society became extinct.

In 1851, in response to a circular issued by A. T. McCord, Esq., Chamberlain of the city of Toronto, messengers from the churches convened in the city of Hamilton; not, as many suppose, "in an old Presbyterian church," but in the building in which the John Street Baptist Church was accustomed to meet for public worship, and organized the Regular Baptist Missionary Convention of Canada. Since that time there have been minor changes in name and methods of administration, but we meet to-day at the call and under the auspices of the Society organized forty-nine years ago in the city of Hamilton.

The Constitution of the Society has certainly the merit of plainness and brevity. "The design of this Society shall be to promote the preaching of the Gospel, and to disseminate the Word of God in the Province of Canada. In order to accomplish this work efficiently the Society may, guided by the urgency of the case, aid young men in preparing for the gospel ministry; and appropriate a portion of the funds in the payment of salaries of suitable persons as Colporteurs."

"The Society shall be composed of annual members, who shall be in good standing in our churches, and who shall contribute one dollar annually to the funds of the Society."

The brethren who had the honor of appointment to official positions in the Society were Rowley Kilborn, Beamsville, President; A. T. McCord, Toronto, Treasurer; and Rev. Wm. Hewson, Beamsville, Secretary. H. J. Kilmaster, Port Rowan; H. J. Barber, Boston; Reed Baker, Waterdown; and Wm. McMaster, Toronto, followed in the Presidency. The following brethren acted as Secretaries of the Convention: Rev. Wm.

Hewson, Dr. T. L. Davidson, Dr. Wm. Stewart, Dr. Denovan, D. A. McGregor, Ira Smith, James Grant, and J. B. Kennedy, the present Secretary. The names of the Treasurers of the Society in order of service are as follows: A. T. McCord, Toronto; Wm. Winter, Brantford; Benjamin Bell, St. George; John Stark, Toronto; Harry L. Stark, Toronto; and Rev. E. T. Fox, Toronto, the present worthy incumbent. It is something unusual, and certainly worthy of recognition and record, that during the forty-nine years this Convention has been in existence, the brethren who have acted as treasurers have served without fee or emolument of any kind. From first to last service has been rendered out of love to the Lord of missions, and from love to a cause which they believe lay close to His heart. This brief statement concerning the organization of the Convention in 1851, would be quite incomplete if honorable mention were not made of a few brethren who took a very active and prominent part in the movement. Dr. James Piper, pastor of the Bond Street Church, Toronto; Rev. James Inglis, pastor of the York Street Church, London; Dr. Cleghorn, pastor of the Paris Church; David Buchan, an honored deacon of the same church; and A. N. Barber, then of Boston, but at present a resident of Hamilton.

Seven years after the Western Convention came into existence a company of brethren met in Montreal and organized a similar Society in that city. The doctrinal basis adopted by the Eastern Society was in all respects similar to that adopted by their brethren of the west. The Eastern Society assumed responsibility for Baptist Mission work among the English speaking people in Quebec, and in the Province of Ontario to Belleville in the south and Pembroke in the north. We have been unable to ascertain the names of those who held official positions during the year which succeeded organization, but we know that in the year 1860 Steven Tucker, of Papineauville, was President; Wm. Muir, of Montreal, Treasurer, and the Revs. Goadsby and John Dempsey, Secretaries. The Eastern Convention began with *one* missionary and the Western with *three*. Two of them are still alive, and not infrequently engage in preaching the Gospel which they have loved so long and so well—Alexander Stewart, of Durham, the venerable and worthy apostle of the north, and Alexander McIntyre, of Stayner. In 1862 the missionaries in the East numbered *six*, and in the West *twenty-five*, while the income of the Societies amounted to \$572.83 and \$2,457.12, respectively. Ten years later we find in the West thirty-eight missionaries engaged in preaching the Gospel at 113 stations, and reporting at the close of the year 174 baptisms. The contributions for Home Missions to the Western

Convention during that year amounted to \$5,901.65. In the same year brethren in the East sent out fourteen laborers, who were permitted to baptize 38 converts, and the Treasurer reported an income of \$2,331.30.

For several years after the Western Convention was organized, mission funds were raised by *agents* appointed and paid by the Convention, and it is exceedingly interesting to note the names of those who were selected for that work. Rev. John Bates, Rev. Anthony Scott, Rev. Z. W. Canfield, and Rev. A. Chute.

In the year 1858, twelve months after the appointment of Dr. Davidson as Secretary, a change was effected. The country was divided into eleven districts, missionary deputations were appointed and charged with responsibility for the collection of funds in the churches within the districts specially allotted to them. The annual visits of these deputations to the churches, notably to those located in rather obscure parts of the country, were memorable events. Brethren seemed to vie with each other in entertaining the audiences, and incident, anecdote, personal experiences, and impressions of the place and people figured largely in the addresses. For years the meetings held by the "deputations" were popular and largely attended; moreover, they were successful to a large degree in raising money; but their day of glory and success passed away, and the Convention was compelled to devise some other scheme to secure the necessary funds.

Experience proves that no plan, however admirable, can be permanently followed, either by the local church or the general convention. Changes seem absolutely necessary.

UNION OF THE TWO CONVENTIONS.

For twenty years preceding the union of the Eastern and Western Conventions, the joint income of the two societies averaged about \$9,000.00. Usually the amount was considerably less, but even in those earlier days debts and deficits came with uncomfortable frequency. When the burden became intolerable supreme efforts were put forth, and we find in tracing the earlier records that on three occasions amounts far in excess of the normal income were raised.

In the autumn of 1887 the Eastern Convention moved in the direction of a union with the West, and in the following year the Western Convention, in session at Jarvis Street, Toronto, passed by unanimous vote the following resolution:

"Whereas, this question of union has been carefully considered both by the Society in the East, and by us,

Resolved, that we do now receive the Eastern Society into union with us."

At the Convention held in St. Thomas, October, 1885, the late Rev. Alexander Grant was appointed Superintendent of Missions. The union of the two Conventions, as well as other changes in policy and methods of administration, were largely due to his wise, skillful and aggressive leadership. There have always been able and devoted leaders in connection with mission work in Ontario and Quebec; but we think all will agree that none of them were permitted to render more helpful and abiding service than that which the honored first Superintendent of Baptist Missions joyfully laid at the feet of the Master and of the denomination he loved so well. We loved him in life; and though years have run their course since he entered into his rest and reward, our love and our admiration for the man and for his work grow with passing years. J. P. McEwen was appointed to the office at the Convention held in Ottawa, October, 1889.

GROWTH IN MEMBERSHIP.

We have no authentic records to guide us in estimating the number of church members in the very early years of the century. Authorities differ as to the number of communicants in Baptist Churches at a period quite within the memory of brethren who are present to-day. Dr. Fyfe estimated that there were about 5,000 communicants in the year 1840; Dr. Wm. Stewart has reached a similar conclusion, but Mr. E. O. White, with delightful exactness and confidence, gives the very *unit* of membership. We shall adopt Mr. White's figures, and shift responsibility for accuracy upon him.

YEAR.	NUMBERS.	INCREASE IN DECADE.	YEAR.	NUMBERS.	INCREASE IN DECADE.
1830	1,435	.....	1870	16,629	3,600
1840	4,103	2,628	1880	27,252	10,613
1850	9,355	5,252	1890	34,062	6,810
1860	13,039	3,684	1900	43,215	9,153

The growth of the body has been marked by steadiness from the first; and we think the figures given should evoke thankfulness for the past and hope for the future; especially when it is borne in mind that this growth did not come to us, to any large extent, through immigration, but through the blessing

of God resting upon the work and ministry of the churches and pastors. It is interesting to compare the numerical increase in the membership of the churches with the growth of the population in the two Provinces. The Government statistician at Ottawa gives the following figures:

GROWTH OF POPULATION.

In 1851 the population of Ontario numbered 952,004, and in 1891, date of last census, the number given is 2,114,321, an increase of 122 per cent. During the same period the membership of the churches in Ontario increased from 9,000 to 31,396, or a gain of 249 per cent. During the same years the population of Quebec increased from 890,261 to 1,488,535, while the membership of the churches advanced from 353 to 1,637; a gain to the Province of 67 per cent., and to the churches of 364 per cent. Figures may, and do often mislead, but after making the fullest allowance that any reasonable person can demand, the facts are overwhelmingly in favor of the churches.

PROGRESS ON MISSION FIELDS.

In the Home Mission report of 1881 the Secretary embodied a statement prepared by Dr. Davidson which we will take the liberty to repeat this year. "As this is the last Annual Report of our Home Missionary operations in Western Ontario under the familiar and honored name of the 'Regular Baptist Missionary Convention of Ontario,' it will be well for us to note the great advance which our denomination has made in this Province since the Convention was formed in 1851, and which is, undoubtedly, due in great measure to the instrumentalities employed by this Society, directly and indirectly; and the effectual blessing of God upon the efforts put forth. Even a cursory glance at the history of the past thirty years will be both instructive and encouraging, and ought to lead us to thank God, take courage, and press forward."

Days were dark and friends were few when the Convention was formed in the city of Hamilton, in October, 1851. It was a time of darkness and trouble, division and contention—a time of internecine war among us, when Ephraim envied Judah and Judah vexed Ephraim, and this sad state of things was not brought to an end till September, 1853, when all our then existing denominational troubles were brought to an end through the blessing of God resting on the brethren assembled at a large and special meeting held in the old Baptist Chapel in Brantford. At that time we had no weekly Baptist news-

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papers, and no institution for the education of our young and the training of our rising ministry. We had no Home or Foreign Missionary Societies, no Church Edifice Society, and no Superannuated Ministers' Aid Society. The membership of the associated churches could not have exceeded 7,000 persons.

See what God has wrought since then. There are eleven Associations within the bounds of the Western Convention, embracing 275 churches, with a membership of 21,872, and within the bounds of the Eastern Convention, three Associations with 56 churches and a membership of 4,368, making a total in membership in the two Provinces of 26,240.

Turning to the records of the work accomplished by the *missionaries* of the Convention we have to confess regretfully that we have no published data which will show statistically the work done and the results attained from 1851 to 1855, but from the latter date we have statistics of say twenty-three years work; and these show that over 5,000 persons were baptized by our missionaries; that over 115,000 sermons were preached; that over 100 chapels were built by the mission churches, many of them in important towns, and that over \$100,000.00 have been paid by the Committee treasurers to aid in sustaining the missionaries who were instrumental in gathering and organizing not less than one hundred and twenty Baptist churches. This is a notable record which calls for devout thanksgiving to Almighty God, and unstinted admiration of the brave and good men who labored so devotedly amid privations and difficulties which we can scarce appreciate.

Still more encouraging are the records of the past twenty years, as the following table and facts clearly indicate.

ADVANCE DURING PAST TWENTY YEARS.

YEAR	AMOUNT	YEAR	AMOUNT
1881	\$ 7,321.47	1891	\$19,854.87
1882	8,136.86	1892	24,424.57
1883	7,004.25	1893	24,447.46
1884	6,595.32	1894	20,441.77
1885	8,881.21	1895	7,294.15
1886	9,931.27	1896	25,158.73
1887	16,120.13	1897	22,139.99
1888	16,688.46	1898	22,298.79
1889	17,518.27	1899	22,213.18
1890	17,805.81	1900	22,460.04

You will observe the unbroken and rapid advance in contributions from 1884 to 1893. Quite properly the Board expended according to its income, and confidently calculated on a continuation of the advances which had marked the offerings from the churches for a series of years.

Like a thunder clap out of a clear sky came the Treasurer's Report for the year 1894. The contributions were over *four thousand dollars* less than they had been for the preceding year; whereas the Board had calculated on the usual advance, and we were compelled to face a deficit of over *five thousand dollars*. From that day, to this hour, we have planned and worked to remove that debt without abandoning churches or mission fields that claimed and needed our help; and at the same time hold ourselves in readiness to enter new fields that the call of God seemed to render imperative. It would have been an easy matter for us to have wiped out the deficit six years ago. It was open to us to dismiss missionaries, abandon churches and fields, and largely curtail our expenditure; but who will say that it would have been wise, patriotic or christian to pursue so humiliating and cowardly a course as that? We elected to retain our pastors, hold on to our mission fields, and invite the toil and heartache which have not been strangers to us during the past five or six years.

In other respects also the past twenty years bring gratifying encouragement. In 1881 the Secretaries of the Conventions, East and West, reported 54 pastors and students under their care; last year the number had risen to 157. In 1881 it was estimated that about \$140,000.00 had been contributed for Home Mission purposes during the years that the Conventions were in existence, that 120 churches had been organized, 100 chapels built or bought, and that at least 5,000 converts had been baptized; whereas during the past twenty years 177 chapels have been built, 162 churches organized, 64 churches have risen to self support, 13,705 have been baptized, and \$380,000 contributed to Home Missions. If we limited the comparison to the past fifteen years the statement would be still more favorable to the later years of our history.

With such marvellous results, and such manifest tokens of the divine favor, ought there not to come definite purpose and determination to support more generously work so pre-eminently vital to the growth of the body at home and abroad. Fascinating, however, as a study of the struggles and victories of the past years may be, we are compelled to desist and turn our

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attention for a few minutes to a summary of the past year's work.

NEW FIELDS.

Since we last reported to the Convention we have sent missionaries to Fort Francis and the Rainy River District, Schreiber and White River, situated north of Lake Superior, and to the Temiscamingue country, north of Lake Nipissing nearly one hundred miles.

The past season has not been a favorable one for the friends in "Newer Ontario." The snow fall last winter was unusually light; practically no spring rains; prolonged and severe drought throughout the spring and early summer, followed by heavy and almost incessant rains during the latter part of August and throughout the month of September. A magnificent crop in the Rainy River Valley has been practically ruined, and the struggling pioneers are much disheartened over the loss of a harvest that a few weeks ago promised abundance for man and beast. Missionary McLean has certainly applied himself with great diligence to give the gospel to a large and needy section of the country. He has had appointments at Fort Francis, Koochi-ching, Emo, Barwick, Boucherville, Mine Centre, and in addition to these stations has visited several railway camps and preached the gospel to the workmen. Congregations at all these places have averaged about thirty persons. Mr. J. J. Enge was sent to Schreiber and White River, in the Lake Superior district, in May; a church has been organized, and arrangements made for a continuance of the services throughout the year. There are only fifteen members on the field, yet such is the abounding liberality of this little company that with very little assistance they support their own pastor.

Rev. Wm. Peer has been the brave and tireless missionary in the Temiscamingue country. The heroism and devotion, hardships and afflictions, shown and endured by the pioneer preachers in Older Ontario have been fully equalled by the missionaries who have had the honor of breaking new ground in the distant west and north of "Newer Ontario." An extract from Brother Peer's report indicates his methods of work, and his conviction as to the policy which the Board should adopt with reference to that district. "A house, *warm* for the winter, should be built for the missionary, at a cost not exceeding *three hundred dollars*. Chapels for the present are not needed. Our people are widely scattered; school houses are being built in which we can preach, and in fact every log cabin in the country

is open to us to hold services in, and when we can get a few people together to hear the Word, we find the Lord meets with us, and men and women are convicted of sins. The population at present does not exceed seven hundred persons, and these are widely scattered over this great district. I have a Sunday School in every house where there are children. I give them tickets and ask them to memorize verses from the Scriptures; and at my next call I hear the children recite the verses they have been asked to memorize, and talk to them of Jesus, and they are anxious to have me come." Mr. Peer found it impossible for the people to meet in large numbers at a few centres, and determined to visit the settlers in their homes, and preach the gospel in school houses, cabins and wherever opportunity presented itself. There is no room for doubt as to the wisdom of his methods, for the results have been quite gratifying. Would that it were possible for us to render similar service to a dozen unoccupied districts in the northern and western parts of the Province.

MISSIONARIES, CHURCHES AND PREACHING STATIONS THROUGH-
OUT THE TWO PROVINCES.

The number of missionaries employed during the past year has been slightly in excess of any previous year. The last report gave 102 regular missionaries and 52 students. This year they aggregate 104 and 53 respectively. Nine of these have had charge of work in cities, 64 in towns, and 84 in villages and rural districts. The majority of the missionaries in villages and country places have the oversight of two churches, but not a few of them preach regularly every Lord's Day at three stations, necessitating drives in winter's cold and summer's heat varying from fifteen to twenty-eight miles. The number of churches and stations where services are regularly conducted by our missionaries is 368. Our westernmost mission field is Rat Portage, our easternmost Sawyerville or Kingsey Falls, a distance of over 1,600 miles; to the south Lake Erie and the International line mark the limit of our operations, and Temiscamingue, a distance of over 400 miles north from Lake Erie is at present our northern outpost. Territorially, we certainly are not "cribbed, cabined and confined." Were we to respond to the calls that come to us we could from this Convention send out a contingent of ministers numbering at least thirty additional men. Moral deterioration and spiritual torpor, if not open antagonism to things sacred and divine, have developed in many parts of these Provinces through the neglect of Christian people to furnish them with means of grace, and

Baptists are by no means guiltless before God in this matter. Apparently no call however urgent, no need however apparent and distressing, and no measure of divine blessing on efforts put forth to stimulate us to give of our means with sufficient liberality to make it possible for us to do our part in evangelizing this great country that God has commanded us to possess in His Name. Surely the day will soon come when mission work in our own country will cease to be regarded as unworthy of our best efforts and richest gifts.

CHURCHES, CHAPELS, PARSONAGES.

Churches have been organized at Dixie, Schreiber, Coatsworth, Komoka, Moore, Snyderville, Oneida Reserve, Locherne and Fourth Avenue, Ottawa. Chapels have been built at Leonard, Edwards, Ottawa Fourth Avenue, Komoka, and Greenbank. New and much enlarged edifices are in process of erection at Wiarton, Howick and Dutton. We are pleased to observe that an increasing number of our mission churches in towns and villages are erecting or purchasing parsonages. Burk's Falls, Port Elgin, Springford, Sawyerville, Lanark and Monck have, or will have before the end of the calendar year, homes of comfort for their pastors and families. A movement in this direction is most desirable, and we hope to see many of our churches move in this direction in the near future.

ADDITIONS BY BAPTISM, LETTER AND EXPERIENCE.

Additions to the churches, both by letter and baptism, have been in excess of the numbers reported during any year of the past *five*. Baptisms, 1,052; additions by letter and experience, 618.

RECOGNITION OF THE INVALUABLE ASSISTANCE RENDERED BY THE WOMEN'S BOARDS.

It is unnecessary to enter into details as to the work done under the auspices of these Boards, or to the contributions of money which they have placed at the disposal of the General Board. Full reports concerning the fields more particularly under their care will appear in the Year Book. It is desirable, however, that we place on record our appreciation of the invaluable services which the Eastern Board have rendered in supporting missionaries in needy localities in Quebec and Eastern Ontario, and the enthusiasm with which our sisters in the West responded to the call for additional missionaries for Northern and Western Ontario. They are laying foundations in many places,

which in the coming years will mean more for our country, and for the Kingdom of Jesus Christ, than the wisest of us can properly estimate. God speed them in their great and good work.

A HELPER NEEDED.

For years the Board have felt that the time and energies of the Superintendent were devoted too exclusively to money raising. Careful supervision of the Mission fields under the oversight of the Board ought to receive his first care and attention, but owing to the incessant demands made upon his time in connection with the finances this has been found to be utterly impracticable. He ought to be a helper and counsellor to the churches and missionaries rather than a financial agent. We have thought it desirable to suggest that the new Board take into serious consideration the propriety of appointing, for a year at least, a younger man, who could give his undivided attention to the financial problem. The experience of years seems to render such a step quite imperative.

A FINAL WORD.

We bow in sincere contrition and deep humility of spirit, in the presence of the infinitely great and gracious God at the close of the year and century. Through the grace and compassion of the "Giver of all good" we have been enriched unto all bountifulness, and yet with grief and shame we are compelled to confess that our service has so inadequately and unworthily represented our obligation to Him.

The future lies before us, with opportunity and possibility, such as Canadian Baptists never enjoyed in the century that is now almost gone. God grant that we may enter upon the new century with such holy enthusiasm, such abounding faith in the power of the gospel, such rich endowment of the Holy Spirit, and such consuming zeal for the exaltation of Christ in the salvation of the lost, that the beauty of the Lord our God shall be upon us, and that the work of our hands shall be established.

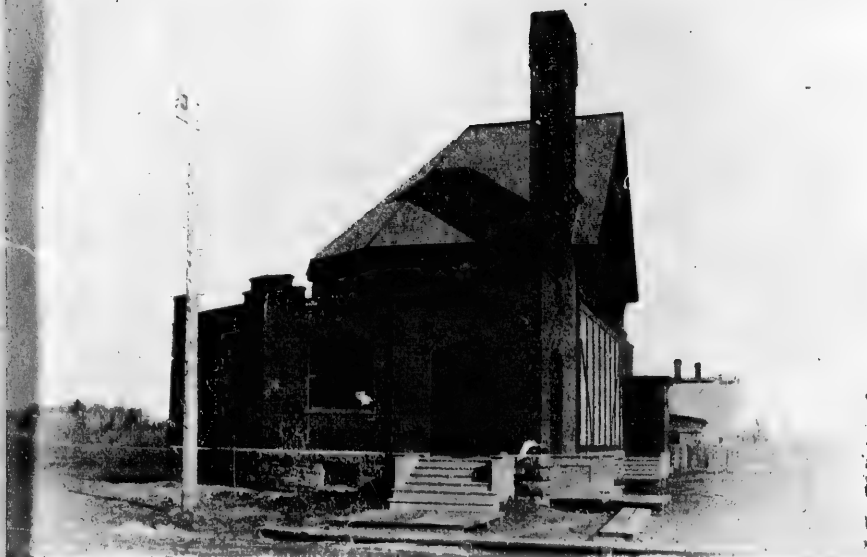
JOHN STARK,
Chairman.

J. P. McEWEN,
Superintendent.



Fourth Avenue Baptist Church, Ottawa, also Berlin.

INTERIOR VIEW.



Fourth Avenue Baptist Church, Ottawa, also Berlin.

AS IT IS.

INDIVIDUAL CONTRIBUTIONS.

HOME MISSIONS.

Rev. A Dewar	\$ 3 00	Miss Gibson	\$ 5 00
Mrs. J. Jones	1 50	A. B. Anderson	5 00
Rev. T. C. Sowter	1 00	Mr. Stovell	5 00
A. McKillop	2 00	Rev. Wm. Prosser	5 00
Miss S. A. Beam	2 00	Rev. E. Bosworth	5 00
Young Baptist	2 00	D. E. Thomson	5 00
N. D. Reid	2 00	J. R. Baines	10 00
Mrs. Wm. Carey	2 00	A. A. Ayer	10 00
S. Brunskill	2 00	Rev. A. J. Darroch, B.A.	10 00
A. Smith	2 00	A. H. Clutton	10 00
J. V. Bodwell	2 00	"Guanogue"	10 00
Rev. R. Marshall	1 50	Mrs. Wm. Buck	10 00
Mrs. Humble	2 00	J. O. Stewart	8 00
J. C. Foster	1 00	Mrs. D. W. Karn	10 00
Miss Stephenson	1 00	G. Smith	10 00
Nettie Stewart	1 00	Rev. A. B. Reekie	10 00
Frank Stewart	1 00	Mrs. Thos. Lailey	10 00
E. J. Ames	1 00	Rev. J. Higgins	10 00
Rev. C. H. Emerson, Jr.	1 00	L. Kitchen	10 00
C. A. Perrin	1 00	James Storey	10 00
A. Wismer	1 00	Rev. W. G. White	10 00
Rev. W. H. Spencer	1 00	Mrs. A. Nurse	15 00
Mrs. R. Jackson	1 00	Mrs. F. Temple	10 00
Friend	1 00	Miss A. Kippen	10 00
Mrs. R. C. Woodley	1 00	Misses Ives	8 00
Mrs. W. J. Robertson	1 00	J. McC.	10 00
A. Smith	1 00	Rev. J. C. Pilkey	20 00
Mrs. D. G. Barbour	1 00	Thornbury Friends	22 50
Rev. T. C. Sowter	1 00	J. Hume	100 00
Mrs. J. Jones	1 50	Wm. Craig	25 00
Rev. A. Dewar	3 00	Sir John A. Boyd	40 00
Judson Missionary Society ..	5 00	H. A. Calvin, M.P.	100 00
"Grimsby"	5 00	Rev. G. B. Davis, B.D.	30 00
Friend	10 00	John Stark	200 00
Friend	5 00	Mrs. E. Telfer	22 00
Mrs. M. L. Dempsey	5 00	G. S. Winter	20 00
Wm. Taylor	5 00	D. W. Karn	50 00
A. Woodley	5 00	Friend	250 00
Rev. J. W. Hoyt	5 00	Mrs. W. D.	600 00
E. Randall	5 00	W. D.	950 00
John Stokes	5 00	D. McGregor	25 00
A. W. Stewart	5 00	E. Poole	25 00
A. McNeill	5 00	Rev. Elmore Harris, D.D. ..	250 00
J. Murray	5 00	E. D.	1500 00
H. Thomas	5 00	"In His Name"	900 00
Eastern Friend	5 00	S. Gillies	100 00
Rev. A. F. Cebb	5 00	Mrs. J. Harris	750 00

LEGACIES.

Mrs. Thos. Bone	\$125 00	Mrs. J. Dempsey (bequest) ..	\$500 00
Interest on Legacy	170 42	A. McPhail	2972 00
T. S. Shenstone (estate)	250 00	Interest on legacy of the late	
C. A. Smith (estate)	320 83	Miss Lailey	191 55
Wm. Montrose (legacy)	90 40	Morrisburg Chapel	82 08

BAPTIST HOME MISSION BOARD.

TREASURER'S STATEMENT FOR CONVENTION PERIOD,
MAY 1, 1899, TO OCTOBER 15, 1900.

RECEIPTS.

Churches	\$16,856 28
Sunday Schools	2,562 90
Individuals	6,577 83
W. B. H. M. S., Ont.	3,356 90
W. B. H. M. S., E. Ont. and Que	1,266 00
Young People's Societies	99 43
Collections at Convention and Associations	80 09
Dividend—Standard Publishing Co.	300 00
Interest on Investments	362 29
Morrisburg Church Account	82 08
Requests	1,199 95
McMaster Estate	2,750 00
Small Sums	22 10
	<hr/>
To Balance	\$35,524 85
	2,983 36
	<hr/>
	\$38,508 21

DISBURSEMENTS.

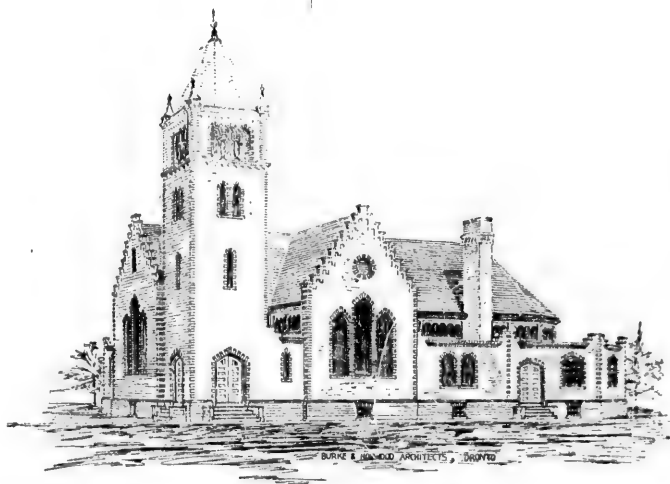
Balance due Treasurer, May 1, 1899	\$ 2,307 89
PAID MISSIONARIES—	
First Quarter	\$4,618 59
Second Quarter	6,261 33
Third Quarter	4,800 14
Fourth Quarter	5,307 71
Fifth Quarter	4,882 27
Sixth Quarter	6,338 23
	<hr/>
Superintendent's Salary and Expenses	32,206 27
Secretary's Salary	2,831 15
Interest at Bank and on Loans	225 00
Standard Publishing Co.—Rent, Printing, etc	215 47
Printing Year Book	304 73
Telephone Rent	54 25
Board Expenses	37 50
New Cash Book	191 50
Exchange, Postage, Etc.	11 00
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	123 45
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	\$38,508 21

EDWARD T. FOX, *Treasurer*.

We hereby certify that we have audited the books and found them correct.

W. A. LAMPORT, }
J. P. EASTWOOD, } *Auditors*.

Dated at Toronto this 9th day of November, 1900.



Fourth Avenue Baptist Church, Ottawa, also Berlin.

AS IT WILL BE WHEN COMPLETED.

SKETCH OF THE BAPTISTS OF ONTARIO AND QUEBEC TO 1851.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

I.—THE EARLIEST CHURCHES.



PROF. A. H. NEWMAN, D.D., LL.D.
MCMASTER UNIVERSITY.

AMONG the Loyalists who during and after the American revolution availed themselves of the excellent free lands offered by the British Government in proximity to the great international lakes and rivers, only a few were Baptists. The great mass of the Baptists of the revolted colonies were ardent friends of the revolution, as were a large majority of their brethren in the Mother Country. Methodists, on the other hand, opposed the revolution, and, like the adherents of the Church of England, were relatively numerous among the Loyalist refugees.

There is a tradition to the effect that some Baptists were in the neighborhood of Beamsville as early as 1776, the year of the outbreak of the revolution, and

that they were organized, and built a house of worship at that early date; but as the tradition seems not to be supported by documentary evidence, we can only say, it may have been so. That there was a Baptist church in this neighborhood in 1796, with Arthur Gray as the leading member and William Holmes as pastor, seems well attested. This church (long called the Clinton church) greatly flourished during the first half of the present century, and with Jacob Beam as its leading member, was for years one of the most influential in Upper Canada. It

became a fruitful mother of churches, most of the older churches in the Niagara and the eastern Lake Erie regions having been indebted to its influence and agency. Among the early Baptist settlers in this neighborhood was Jonathan Woolverton, who came from New Jersey in 1798, and whose descendants have borne an honorable part in our denominational work. In the inauguration and the carrying forward of Baptist work throughout this region, missionaries from the United States were the chief instrumentalities. It is doubtful whether, without their agency, the few scattered Baptists among the Loyalist settlers would have succeeded in organizing churches and keeping their Baptist faith alive.

A writer in the *Evangelical Pioneer*, for April 19, 1849, on the basis of the papers of Elder Simon Mabee, a pioneer and a chief promoter of the movement, gives an account of "The Clinton Baptist Conference, holden at Townsend, August 27th, 1816." Elder Stephen Olmsted, from the United States, was chosen Moderator, and Uriah Corlis, Clerk. The Clinton (afterwards Beamsville) church was represented by Jonathan Woolverton, Samuel Corwin and Jacob Beam. This church reported a membership of twenty-five. The Charlotteville church was represented by Elder Titus Finch, Lazarus Johnson and Samuel Smith. Its membership is not given. The Townsend church was represented by Elder Peter Fairchild, Elder Crandall, James Corlis, Champion Scovell and Uriah Corlis. This church reported a membership of forty-four. Bro. Burtch, from Oxford, was also present. The meeting lasted for three days, which were occupied in part with deliberations regarding doctrine and discipline. The question of missions was earnestly considered, and "The Upper Canada Domestic Missionary Society, for the sending of the gospel among the destitute of this Province, and parts adjacent," was organized.

The churches of the Clinton region formed the Eastern Association in 1819.

At Caldwell's Manor, in the Eastern Townships, near the Vermont border, a Loyalist family named Marsh, that had suffered terribly at the hands of the Revolutionists, settled some years before the close of the war. It is probable that they had been under Baptist influence before their flight to Canada. This family and their neighbors were visited from time to time by Baptist ministers from Vermont. About 1792 or 1793 William Marsh, then a young man, was converted and baptized. A church seems to have been organized soon afterward. As the visits of ministers were infrequent, the little body felt obliged to

utilize such talent as it possessed for its edification. William Marsh had more education than most, and he was frequently called upon to lead the services and to read a printed sermon. Soon he began to supplement the reading with words of exhortation. He was told that the words that proceeded from his heart were more effective than even Whitefield's sermons when read. He began to preach regularly, and his labors were greatly blessed. He was ordained by Joseph Call and Ezra Willmarth, of Vermont, March 2, 1796. He was chiefly instrumental in planting and developing churches at Stanstead, Hatley, Sutton and Stanbridge. He labored in this region till 1825, farming and shoemaking for his support. He then removed to Whitby, where, till his death, in 1843, he continued the good work.

In 1799 a church was organized at St. Armand, which has been perpetuated in the Abbott's Corners church, Jedediah Hibbard, a Loyalist from Connecticut, having settled in that neighborhood two years earlier. It is probable that he had become a Baptist minister some time before he removed to Canada. His labors in this region were abundant and fruitful, and his posterity have followed in his footsteps.

Of like origin was the Haldimand church. About 1794, Reuben Crandall, a young evangelist from the United States, settled in Hallowell, Prince Edward county. As a result of his labors a church was organized about 1795, of which the Haldimand church is the perpetuation. Within the next few years the Cramahe, Rawdon and Thurlow churches were organized in the same region, and as early as 1803 these feeble churches formed the Thurlow Association. It is probable that this body was dissolved some time before 1818, as the Haldimand Association, which comprised the same churches, dated its origin in 1818.

About 1803 a church was gathered at Harlem, in the township of Bastard, county of Leeds, through the labors of Joseph Cornell, a missionary from the United States. It is probable that Abel Stevens, a Loyalist, who had settled in the neighborhood some years before, brought his Baptist principles with him. His descendants are still active members of the church. He was ordained pastor of the church in March, 1804, Elders Joseph Cornell and Veets, from the United States, participating in the service. The ordination took place at the house of Richard Day, whose posterity also survive in the church. A number of other churches sprang up in this region within the

next few years, and the Johnstown Association was formed by them in 1827.

The Charlotteville church, Norfolk county, was organized about 1804, as a result of the labors of a Titus Finch, an evangelist from the United States. In 1798, Peter Fairchild and his wife, Baptists from New York State, settled in the township of Townsend. In 1804, two other Baptists, James Corlis and his wife, settled in the neighborhood and joined with them in worship. In August, 1805, Elder Winn, of Cramahe, visited them and baptized seven converts. In November of the same year, those baptized believers were recognized as a church by a council composed of delegates from the Charlotteville church and Elder Samuel Cornell, a missionary from New York State. The Oxford, Bayham, Malahide, Walsingham, Walpole, Middleton and Second Charlotteville churches were successively organized in this region, and the Western Association was formed by these churches in 1819. As has been noticed above, these churches, or the two oldest of them, were in close affiliation with the Clinton church up to 1816, when the Conference that formed a Missionary Society was held at Townsend.

In 1816 a colony of Scotch Highlanders settled in the Ottawa region. Many of these had come under the influence of the Haldane missionary movement, and at least thirteen of them had been baptized upon a profession of their faith before leaving Scotland. On their arrival at their place of settlement they at once set about arranging for the carrying forward of the Lord's work. The first Sunday after their arrival they met for worship and named their meeting place Breadalbane. Their leaders were Peter McDougall, Allan McDiarmid, Allan McKay and Peter Stuart. The first is said to have spent some time in the Haldanes' Institute. This church and those that have sprung from it, or grew up side by side with it, have constituted a valuable factor in the development of our denominational life. From them have come forth many of our most useful ministers, and they have been among the foremost in supporting missionary and educational work. It was not until 1836 that they joined with the Montreal church in forming the Ottawa Association.

II.—EDWARDS AND GILMOUR.

Of primary importance to the Baptist cause was the removal to Canada, in 1819, of John Edwards. Converted, under James Haldane's ministry, in 1799, he engaged actively in Christian work while learning the ship-building trade. He settled at

18.

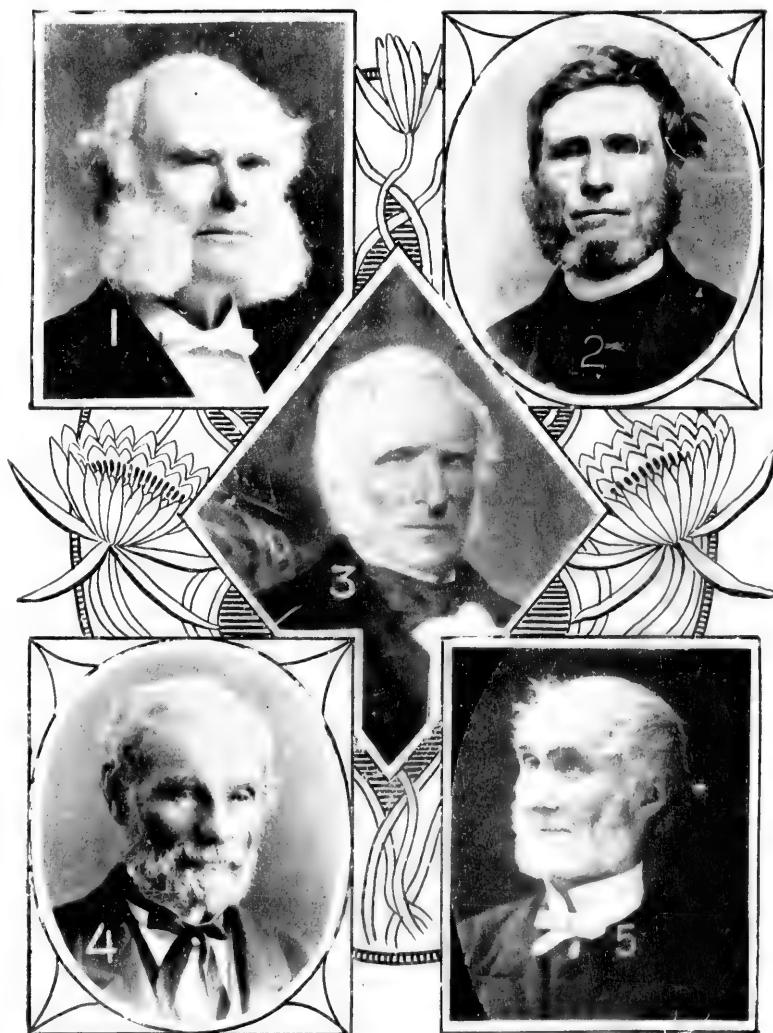
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BAPTIST WORTHIES.



(1) REV. JOSHUA DENOVAN, LL.D. (2) REV. DANIEL McPHAIL.

(3) REV. JOHN GILMORE.

(4) STEPHEN TUCKER, ESQ.

(5) REV. J. COOPER, D.D.

Clarence, on the Ottawa, in 1822, and began at once to hold religious meetings. Long before his ordination (1831) he was well known throughout Eastern Canada, and also in England and Scotland, as one of the most zealous and useful of Canadian Baptists. He greatly lamented his lack of culture, and was a zealous advocate of ministerial education. By 1829 he had become so impressed by the prevailing destitution of properly equipped ministers, and the magnificent opportunities for the dissemination of evangelical teaching among the rapidly increasing populations of Ontario and Quebec, that he felt impelled to visit England and Scotland, at his own expense, for the purpose of interesting the brethren there in Canadian missions. The most important fruit of his visit was the coming to Canada of John Gilmour, of Aberdeen, a man of excellent culture, sound judgment, and truly apostolic spirit, who was to be instrumental in lifting the denomination to a higher plane; and William Fraser, who, as pastor of the Breadalbane church and evangelist at large, and as the ablest controversialist among his brethren, did more than any other man for many years to give tone to the religious life and the theological thinking of the Baptists of Eastern Ontario. He had studied for some time in the Haldanes' Institute, and his controversial pieces that have been preserved, one against the Irvingites and one against a rabid opponent of ministerial education, show him to have been a master in sound reasoning and forcible expression.

It was through the agency of Gilmour that the Baptist cause in Montreal was first organized (1830 onward). He had a leading share in the planting of the Swiss (Grand Ligne) Mission. He labored much among the Indians on Rice Lake and elsewhere. He founded the Baptist cause in Peterboro and its vicinity. He evangelized widely throughout Ontario and Quebec. He was chiefly instrumental in increasing the interest of English and Scotch Baptists in Canadian missionary and educational work.

III.—THE BAPTIST MISSIONARY CONVENTION OF UPPER CANADA (1833).

In 1833, representatives of churches of the Eastern, Western and Haldimand Associations organized "The Baptist Missionary Convention of Upper Canada." Its constitution provided for annual membership on the payment of \$1 a year, and life membership on the payment of a larger sum, and for the formation in each church of male and female auxiliary societies. The purview of the Convention did not reach beyond "the destitute



EL McPHAIL.

COOPER. D.D.

of this Province." They had as yet no denominational paper or magazine, and probably the information of most of them regarding the great movements of the denomination in England and the United States was exceedingly limited. But they had come to realize their need of an organ, and the energies of the body were largely absorbed by efforts to secure a printing plant. In the second annual report, which is before me (1834), it was resolved, "That we will try to raise money for a printing press for the Convention to print a religious paper." It was resolved further that after the cost should have been ascertained, the amount be divided into shares of twenty dollars each, the Convention to pay for as many shares as the funds collected would allow, and to have the right in the future to buy in the shares purchased by individuals. It was ascertained that the "printing establishment" would cost £400, and that the people of Simcoe and vicinity would furnish a house free of expense so long as it should be used for this purpose. £61 11s. 10d. had already been collected for this purpose. The president of the Convention was Wm. Marsh. There were four life members present: Elders Simon Mabee and John Harris, and Deacons Aaron Barber and Samuel Smith. Aaron Barber was the first treasurer. Among the vice-presidents and directors were Jacob Beam, G. J. Ryerse, S. Vining, M. Hinman, P. Schofield and J. Harris. During its first year the Convention employed eleven of the pastors as missionaries for periods ranging from two to twenty-four weeks. Some gave their services for part or all of the time gratuitously.

It appears that the Convention, "for want of concert and energy, soon became extinct" (writer in the *New York Gospel Witness*, August, 1837). Whether a meeting was held in 1835, I have not been able to ascertain. It is not probable that the publication scheme ever went into effect.

The missionary movement that had been inaugurated by the Convention was conducted during the year ending June, 1836, by the "Board of the Missionary Society of the Eastern Upper Canada Baptist Association." We have its report of the work of the year, printed along with the Constitution of the Upper Canada Baptist Missionary Society, and that of the Treasurer of this Society, in the *Upper Canada Baptist Missionary Magazine* for July, 1836. The Missionary Board of the Eastern Association, desirous that other Associations should share in the good work, negotiated with the Western Association during the year respecting the organization of the Upper Canada Baptist Missionary Society, and a meeting of the representatives of the

two Associations was held in 1836, for the adoption of a new Constitution. The treasurer's report is in the name of the new organization, and credits a small amount of money "remaining in the treasury of the late Missionary Convention, which is transferred to the treasury of this Society." The amount contributed during this transitional year (including the small balance) was \$501.03. The constitution is a very brief one, providing for annual and life membership and the usual officers, making no mention of the communion question, and placing no limitation on the sphere of missionary efforts. The first president of the Society was Wm. Rees, of Brantford; its first secretaries, George J. Ryerse, of Vittoria, and Ziba W. Camfield, of Waterford (Townsend), and its first treasurer, Aaron Barber, of Waterford (Townsend).

The Convention also projected a college, moved thereunto by Elder Wm. Rees and Jacob Beam. The former went to Britain to collect funds for the proposed institution just after Mr. Gilmour had been collecting for a similar purpose, and he was advised to make common cause with the eastern brethren. Deacon Beam offered a \$5,000 farm for the location of the institution in Beamsville.

It is interesting to notice that the Eastern Association, at its meeting in 1837, voted "That if Elder Rees, Deacon Beam, or any other friend to education, consider it their duty to devise and put into operation any plan to instruct the rising young men for the ministry, they have our entire permission and approbation." Ministerial education is further recognized as "an important means for spreading the truth and suppressing error."

IV.—THE BAPTIST CANADIAN MISSIONARY SOCIETY (LONDON).

Mr. Gilmour's profound and intelligent interest in Christian education and his earnest efforts to secure its benefits for Canada (1830 onwards) have already been referred to. In 1834 Rev. Newton Bosworth, an intelligent English Baptist minister, and a friend of Robert Hall and John Ryland, settled on Yonge street, about eight miles north of Toronto. He became deeply impressed with the prevailing spiritual destitution, and, without knowing of the efforts that had been put forth by Messrs. Edwards and Gilmour to interest British Baptists on behalf of Canadian missions, wrote to friends in England urging them to form a society for sending out missionaries to Canada. On a visit to Montreal to supply the pulpit that Mr. Gilmour was vacating, he conversed with him about the project of inducing the British to enter the Canadian field on a liberal scale with missionary and

educational work. They agreed that it was even more important to educate Canadian young men on the field than to send out considerable numbers of missionaries from England and Scotland. In 1835 Messrs. Cox and Hoby visited America, on behalf of the English Baptist Union, to gain information regarding the state of the Baptist cause, and especially regarding the relations of the denomination to slavery. Dr. Cox visited Montreal and conferred with Mr. Gilmour and others with reference to Canadian Baptist affairs, and became impressed with the importance of enlarged missionary endeavor and of the establishment of an institution for the education of ministers. The Ottawa Association was formed shortly afterward (February, 1836,) by men deeply interested in the new missionary and educational scheme. Two resolutions of momentous importance marked the beginning of its career. The first was to the effect that a deputation be sent to Britain to solicit aid in the promotion of the gospel here; the second was, that an academy be established for the same purpose. If the association had simply voted to make an appeal to Britain, it would have deserved little credit; but the brethren gathered there had no idea of shirking their own responsibility or postponing the inauguration of educational work until money and men should arrive from abroad. It was arranged that in April following the academy should be opened in Montreal with Mr. Bosworth as temporary teacher. Mr. Gilmour was asked to visit Britain as agent of the association, and he sailed in June. Having secured a number of contributions in his native Scotland he proceeded to England. His letter to the *London Baptist Magazine*, in which he described the situation in Canada and appealed for aid in educational and missionary work, is a document of great value, as it gives us in brief compass the impression that has been received by a deeply interested and well informed man, who for six years had been actively engaged in the work. A few quotations will no doubt be welcome: "The want of religious instruction is very great, and calls for prompt and increased exertion. The population of the colony amounts to about one million, half of whom are Roman Catholics, using the French language; the other half Protestants, using the English language. They are scattered over a country extending 1,000 miles in length and 300 in breadth. In the short period of seven years, upwards of 200,000 people have emigrated from this country (Britain) to Canada; nor does the spirit of emigration at all abate. Within the space of six weeks, last spring, not less than 17,000 people from Great Britain and Ireland landed at Quebec. This constant increase of population renders our destitution still greater and greater." After referring to difficulties involved in the wide diffusion of the population and the

badness of the roads, he proceeds: "On the *spiritual* destitution, let two or three facts place it in an instructive light. There are townships containing from 1,000 to 3,000 inhabitants without any regular gospel ministrations. The people do not hear a sermon in some places for half a year, in others for a whole year; and I know, at least, of two places where they had been without any religious service for five years." He reports, by way of encouragement, "a remarkable spirit of hearing. In the winter-time, when the snow is on the ground . . . the people come thirty or forty miles to attend our meetings. Their anxiety about salvation becomes so intense that we are obliged to protract our services for days, and on such occasions we have to preach three or four sermons in succession. On one occasion I dismissed the congregation by pronouncing the blessing four times; in other words, I had to preach four sermons before I could satisfy the insatiable spirit of hearing; and one of my brethren had to do the same no less than six times before they could be persuaded to leave the place." He reports further, that "the people show great readiness to support missionary operations. They have little money, but cheerfully contribute such things as they have. . . . Their deep poverty abounds to the riches of their liberality. . . . Our missionaries can be supported in such settlements at the small sum of £16 per annum. Brethren of the fatherland," he pathetically appeals, "will you not help your expatriated friends and relatives?" "Another helpful sign of the times in Canada," he continues, "is the number of youths recently turned to God, many of them young men of promising talent, deep piety, and fervent zeal, athirst for knowledge, inured to hardship, and to whom even Canada, with all its difficulties, has its charms. Had a seminary been established years ago, we could have found suitable men to enjoy its benefits. God has now given us the men; we want the institution and partial support. We propose the education of twenty students, and to aid in the support of ten missionaries, with a sum not exceeding £760 per annum."

Gilmour did not plead in vain. A meeting was held in the City of London Tavern, where the Baptist Canadian Missionary Society was formed. It was decided that "the operations of the Society in Canada shall be managed by a committee to be chosen by the subscribers in that country." John Try (then of London, afterwards of Montreal) was appointed treasurer. Among the well known names on the committee are those of Dr. F. A. Cox, C. Stovel, and Edward Steane, and the management of the affairs of the Society in Canada, pending the appointment of officers by Canadian subscribers, was entrusted to Messrs.

Gilmour, Bosworth, John Edwards, sr., Milne, of Montreal, Wenham, of Brockville, and James Thomson, of Laprairie.

V.—THE CANADA BAPTIST MAGAZINE AND THE MONTREAL REGISTER.

Mr. Gilmour returned to Canada in March, 1837, with between £1,500 and £1,600 (currency). The Ottawa Association, which had postponed its meeting till after his arrival, met at St. Andrews, March 29 and 30. The members present, when they had heard Mr. Gilmour's report and the fraternal letters he brought from friends in England, resolved to form themselves at once into a society to co-operate with the British, and about £20 was promptly subscribed to the funds.

The subscribers on this occasion became the Provisional Committee, appointed Mr. N. Bosworth, Secretary, and Mr. Milne, Treasurer, and arranged for a General Meeting, to be held in Montreal in June. Meanwhile, Mr. Gilmour entered upon a visitation of the churches. Breadalbane gave him a sympathetic hearing. At Brockville, where no church had as yet been organized, he found the devout Wenham, who was deeply interested in the educational and missionary schemes, and he inspected a lot that Mr. Freeland had generously offered as the site for the Seminary. He described the land as beautifully situated on the St. Lawrence, with a large population adjacent; but it was two and a-half miles from the village, and was hardly large enough for the purpose, six acres. There were nine churches in the Johnstown Association, but only one ordained pastor among them. He next visited Dundas, which had a population of about 700, and expected a large increase from the completion of a canal. It had a Methodist church and a "free chapel," but no resident minister. The Eastern Association, he learns, has now twenty-one churches, twelve elders, and one thousand and thirty-one members. He is now informed for the first time (this may have been due in part to his absence from the country, but the lack of a denominational organ would sufficiently account for it), that an "Upper Canada Baptist Missionary Society" had been organized a year before and was still in operation. He thinks it "a token for good that two Societies should have been formed (unknown to one another) about the same time, and in the same denomination," and prays that "the God of all grace may give us wisdom, love, and energy to conduct them, so as to promote His glory." Having also learned of the proposal to establish a school at Beamsville, he visited Brantford to consult with Elder Rees on the subject, but

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he was not at home. He had received a letter from Elder Landon, of Woodstock, giving an encouraging account of his work in the Oxford and Blenheim (Drumbo) churches, but bewailed the destitution of laborers for the ingathering of the whitening harvest. Mr. Landon writes: "I look upon the present state of the church at Oxford to be most interesting and important. It is located in the new and rising village of Woodstock. The town and surrounding country are rapidly increasing in population, wealth and importance. We have recently opened a new chapel, which, when finished, will accommodate several hundred hearers; and could a proper minister be obtained for it it would undoubtedly be well filled. . . . Is there not a man among you that could be spared to come and take charge of this church? Is your Theological School now in operation? Could you receive any students from this country, and on what terms?" Gilmour soon afterward visited Mr. Roussy and Madame Feller, his beloved friends, and wrote a most encouraging account of their work among the French.

On June 28, the first General Meeting of the Society was held. Mr. E. Muir occupied the chair. Elder Winchell, agent of the Upper Canada Missionary Society, was present and moved a resolution expressive of rejoicing in the formation of the Baptist Canadian Missionary Society in England, and of a similar Society in this country to act in co-operation with it. A resolution in favor of the immediate establishment of "an Academical Institution in Canada," was also carried. Among the members of the Committee whose names have not been mentioned before and that are of special interest to us to-day, is that of Samuel Tappcott. Before the General Meeting the initial number of *The Canadian Baptist Magazine and Missionary Register* (June, 1837) was no doubt ready for distribution. It was modelled on the English and American Baptist publications of the time, and was maintained with satisfactory regularity and vigor till 1841, when it was discontinued to give place to a semi-monthly newspaper (January, 1842, onward), which was changed to a weekly at the beginning of 1843. As such it was conducted with marked ability until July 25, 1849, when the publisher, Mr. Rollo Campbell, found himself £900 out of pocket and felt obliged to discontinue it. These periodicals were edited, during most of their career, by the faculty of the College. Dr. Davies gave to the magazine and paper a scholarly character that has rarely been surpassed in a Canadian publication. Mr. F. Bosworth gave much time and strength to editorial work. Dr. Cramp was a journalist and a statesman almost as much as an educator and a church historian. He was trained in the militant

school of English Non-conformity and was ever ready to strike a blow for civil and religious liberty and religious equality. From the beginning this Baptist press kept its readers informed on the missionary movements of the world. The work in Jamaica, after the emancipation of the blacks, greatly interested the editors. The work of English and American Baptists in India, China, and elsewhere, was carefully chronicled. The editors never lost an opportunity to express their horror of slavery or to encourage those who were laboring for its abolishment. Its readers were kept thoroughly abreast of secular movements as well as religious. It is doubtful whether any Canadian publication equalled the *Montreal Register* while Cramp was at the helm, and whether the Baptists of Canada ever had a better paper.

VI.—THE UPPER CANADA MISSIONARY SOCIETY AND THE UPPER CANADA BAPTIST MISSIONARY MAGAZINE.

The *Upper Canada Baptist Missionary Magazine* appeared every other month from July, 1836, to May, 1838, in Toronto. It was published by Mr. S. Read, under the auspices of the Upper Canada Baptist Missionary Society, and was edited during most of the time by Rev. J. E. Maxwell, who as missionary of the Society labored earnestly for the establishment of the Baptist cause in the city. Its ablest contributor was Elder William Rees, of Brantford, and the chief promoter of its circulation was Elder Reuben Winchell, agent of the American Baptist Home Missionary Society, who looked upon it as an essential instrumentality for the advancement of the denominational cause. Like its eastern contemporary, this magazine gave full reports of American Baptist Missionary work at home and abroad; but it took little account of British Baptist Missions in Jamaica. The Society and its organ had the support of the four principal associations of Upper Canada, in each of which auxiliary societies were formed and in each of which missionaries were employed. During the year ending June, 1837, the receipts of the Society were \$809.02 for the general work and \$196.21 for the magazine.

The Upper Canada Missionary Society sustained the closest and most cordial relations with the American Baptist Home Missionary Society, which supported in whole or in part at this time seven missionaries in Upper Canada, viz.: Reuben Winchell, travelling agent; Wm. Geary, Belleville; Wm. Rees, Brantford; J. C. Allison, St. Catharines; J. E. Maxwell, Toronto and Nelson; Wm. Fraser, Breadalbane; and John Butler, Thurlow.

VII.—THE COMMUNION QUESTION IN THE WEST ABOUT 1837.

In the summer of 1837, it was arranged between a deputation of the Eastern Association and a committee of the Open Communionist London District Association, of which Elder Landon, of Woodstock, was a leading member, that a Convention of all the Baptist churches in the Province be held at Townsend the third week in October, for the promotion of brotherly unity and co-operation in missionary and publication work. The committee of the London District Association agreed "that the best interests of the cause of truth in general, and the Baptist denomination in particular, require that a union should be effected, in so far at least as that the efforts of the two bodies may be *united* in the cause of God and the benevolent enterprises of the day." The committee had learned from the deputation "with the liveliest satisfaction, that the difference in our respective *practice*, with regard to the administration of the Sacrament of the Lord's Supper, is all that at this moment prevents the most perfect union." The committee joined with the deputation "in earnestly recommending that the subject should be carefully and dispassionately re-examined by all concerned." The committee recommended that three successive Monday evenings immediately preceding the Convention "be solemnly set apart by every church in the Province for special prayer to Almighty God for heavenly wisdom to direct his servants at said Convention." The Convention assembled at the appointed time. According to Elder George J. Ryerse's report, "there was quite a large gathering from the Eastern, Western, and London District Associations. An uncommon harmonious and lovely spirit characterized the early and almost the whole of the meeting. The Convention almost unanimously expressed a union of sentiment and practice. All were agreed that it were desirable to cast away all names by which parties among us are designated, and unitedly to adopt the simple name of *Baptists*." The proposition that even such churches of the London District Association as should "continue practically not to admit our views of a church and the administration of its ordinances, should yet unite in common with us in the Upper Canada Baptist Missionary Society, according to the principles laid down in the Constitution of the same." This proposal drew forth some irritating remarks from two or three of the Close Communion brethren. Some thought that such a union would "be the means of consolidating and strengthening missionary effort, and thus remove prejudices and minor differences, and more closely unite our brethren." Others "thought that it might bring in contact opposite interests; be a source of

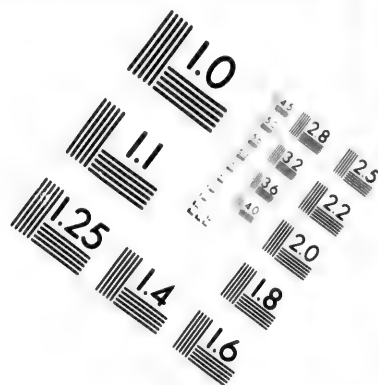
contention; and promote error, by going hand in hand with it,—that it might cause dissatisfaction among some of our own churches and supporters of our cause, and thus enervate the cause it was intended to promote. The meeting resolved (for peace sake) to proceed no further on the subject at present." It appears that some of the churches of the London District Association did not practice open communion, and the Convention invited all such to co-operate in the Missionary Society, without requiring them to disfellowship their Open Communionist brethren.

VIII.—THE CANADA BAPTIST COLLEGE (1838-49).

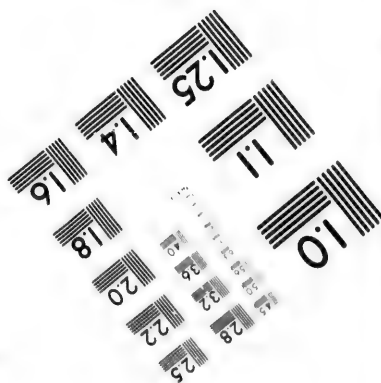
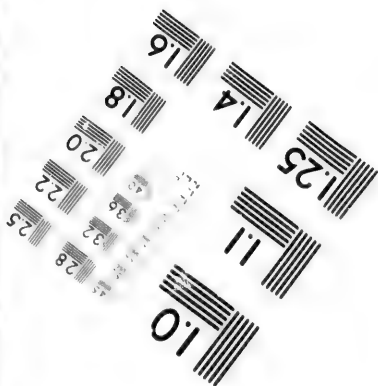
The first anniversary of the formation of the Canada Baptist Missionary Society was held in connection with the Ottawa Association at Breadalbane, January 25, 1838. Much interest was shown in the Swiss Mission, and arrangements were made for the preparation and circulation of literature in its interest. A day of fasting and prayer was appointed, for the down-pouring of the Holy Spirit upon Christ's people and for blessing upon the efforts of the Society. Elders Bosworth and Gilmour were requested to solicit help for its work in the United States and Upper Canada. The churches were recommended to look out among themselves promising young men to be admitted into the Seminary. It would appear that little had come of the effort to inaugurate educational work with Mr. Bosworth as temporary teacher. Mr. Gilmour was not present; but he sent a letter lamenting the troublous character of the times (it was the time of the McKenzie and Papineau insurrections), attributing the disturbances to the prevailing want of religion, and praying for the universal establishment of Christ's kingdom. "And now, brethren, do not our missionary and educational operations bear on this? Some say, yes; our missionary operations do—not so sure of the educational department. Yet in conversing with all of you, I find you wish to have a good minister and a good preacher. Now, dear brethren, I exhort, beseech, and entreat you, by the love of your country—your kinsmen—your denomination—your Saviour Christ—to be steadfast and unmovable. Meanwhile, to encourage in this work, I hereby offer to take two young men under my roof at my own expense; and will take two more at your expense; and do what I can to aid them in their studies until a tutor arrive. When he arrives, they will be placed under his charge. I shall, in that case, should I remain in my present situation, give one hundred dollars per annum, as my annual subscription."

The Swiss missionaries as a result of the rebellion were driven from their field and required extraordinary assistance, which was cheerfully given them by the Society and its friends. Slandrous reports were circulated in Upper Canada charging the Baptists with being disloyal. They were at much pains to repudiate the charges and to proclaim their loyalty and their condemnation of the insurrection. Canadian Baptists were earnest for reform; but few of them approved of resorting to violent measures for the redress of grievances.

During the year 1838 there were great ingatherings in many communities and from this time onward the denomination enjoyed a rapid growth. Calls for missionaries came to the Society from all quarters. Mr. Gilmour occupied much of his time, as agent of the Society, in collecting funds for the permanent establishment of the Swiss Mission. Robert A. Fyfe was sustained as a student at Worcester Academy, Mass. (1837-8); but the support of the Society was withdrawn on the opening of the College in Montreal, it being no doubt the opinion of the committee that he should have entered the new institution. Some money had been contributed in Britain toward the erection of a college building and the committee were much perplexed as to a location. The British Society recommended Brockville as the most suitable site, on the ground no doubt that it would occupy an intermediate position between the eastern and western churches, and that land had been offered for the purpose. The committee thought the fact that no suitable building committee could be found in the neighborhood an insuperable objection. Montreal, Kingston, Bytown, and Toronto were all recommended and their claims considered. In September, 1838, the Committee of the British Society approved the canvass that was being made by Elder Rees, representing the Upper Canada Missionary Society, and Elder Somers, representing the American Baptist Home Missionary Society, for the establishment of a Literary and Theological Institution in Canada, and appointed a committee consisting of Mr. Gilmour and Dr. Davies, with Mr. Try, if then in Canada, to select a site. In case a unanimous decision could not be reached, the matter was to be referred back to the London committee. It also commissioned Mr. Bosworth to notify the Upper Canada society and associations and to arrange for a meeting of representatives of the societies and associations for the settlement of the question of location. Such a meeting was held at Haldimand, July 9, 1839. Elder Rees represented the Eastern Association; Elder Landon, the London District Association; Elder Butler, the Haldimand Association, and Elder Edwards, the Ottawa Association. The



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Committee above referred to, including Mr. Try, then of Montreal, were present. No delegates appeared from the Johnstown, the Long Point, or the Western Association. Deacon Beam's generous offer before referred to was here renewed. Deacon Doolittle offered fifty acres of land at Haldimand and fifty more at a future time, if the institution should be located there. As no unanimity could be reached, it was resolved to continue for two years in Montreal, in the hope that by that time the best permanent location might be made clear. A large number of Upper Canada names, including those of David Buchan, Jacob Goble, and Deacon Barber were added to the Committee of the Canada Baptist Missionary Society. The meeting approved of the merging of the *Upper Canada Baptist Magazine* in the *Canada Baptist Magazine*.

Rev. Benjamin Davies, who had just received the degree of Ph. D. from the University of Leipzig, and who, although only twenty-four years of age, was already an eminent Orientalist and Biblical scholar and enjoyed the friendship of Tholuck, Gesenius, Roediger and other leading German scholars, was appointed by the London committee Principal of the projected College, and arrived in Montreal September 5, 1838. The Canada Baptist College, as the new institution was named, was opened a few weeks later. For six years he labored with praiseworthy zeal for the education of a Canadian Baptist ministry. The number of students was disappointingly small. It was some years before nine were in attendance, and the number under Dr. Cramp's administration, even after the erection of the large building, seems never to have exceeded sixteen. Agents were appointed to arouse interest in the west. Votes of co-operation and small collections were sometimes secured in the Upper Canada associations and churches, but the effort to secure helpful co-operation was, as Dr. Fyfe afterwards remarked, like "trying to force water up hill." Where a deep distrust was not apparent, there was such invincible indifference as was very discouraging to the noble men in England, Scotland, and Lower Canada, who had contributed so generously for the upbuilding the Baptist cause in Canada.

IX.—THE BAPTIST CAUSE IN TORONTO (1829-57).

We must pause here to take a glance at the condition of the Baptist cause in Toronto at about this time. There was a flourishing African Baptist church on Richmond street, with a membership in 1837 of sixty-six, under the eloquent and highly respected William Christian. The Haldimand Association met

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with this church in 1838, and a few years later Elder Christian's preaching was the attractive feature at an associational gathering. The church of which the Jarvis St. Church is the perpetuation had been organized in 1829, but had become almost extinct by 1836, when a second church was organized and J. E. Maxwell was ordained pastor, under the auspices of the Eastern Association. Not long after the organization of the new church, the pastor of the older church, which refused to co-operate with the Association, resigned, and "his church was broken up; every man went to his own home, and the meeting-house was closed." After the house had been disused for some time, the new church "obtained the use of it by paying a suitable rent." Church and congregation increased rapidly and perfect harmony prevailed. Just as they were in the midst of a deep religious interest, the trustees of the meeting-house waited on them and required them to leave it within three weeks, stating that they wished to employ a pastor unconnected with the Association. Maxwell's church appealed earnestly to the denomination in Canada and the United States for help in the erection of a building (March, 1837). In the summer of 1836 a Toronto Baptist Missionary Society had been formed with Pastor Maxwell as President, and Mr. Read, publisher of the *Magazine*, and clerk of the new church, as Secretary. We have the constitution of this society accompanied by a very earnest plea for missions. Having obtained £32 13s. and 3d. in subscriptions, the church purchased a lot and erected a small frame building that cost £190 13s 11½d. (1838). It is probable that, with the cessation of the publication of the *Magazine* (June, 1838), Maxwell relinquished the work, and that the property was lost.

In August, 1838, Rev. S. Tapscott, agent of the Montreal Society, wrote: "I then proceeded to Toronto. The Baptist chapel here is rented to the Seceders. Most of the Baptists in the city go to hear Mr. Roaf, the Independent minister. It is exceedingly desirable that a suitable minister should occupy this important station." In 1840 there was a church with a membership of twenty and no pastor. This was probably the church that had been formed under Maxwell's ministry. It was at this time a member of the Eastern Association, but it united with the Haldimand Association in 1849. On October 31, 1840, a Baptist church was formed in March street, consisting of thirteen members. Whether the older organization had gone into dissolution, or this body constituted a seceding majority, does not appear. Under J. Campbell, a Scotchman, the church enjoyed a season of prosperity about 1843.

In 1844, R. A. Fyfe, who had finished his course of study at Newton, in 1842, and after a short but fruitful pastorate at Perth, had served the Montreal College for a year, was to assume the pastorate of the Toronto church, and to make a heroic effort to save the situation for the denomination. It was a source of profound grief to right-minded Baptists throughout the provinces, that in the large and growing city of Toronto Baptist principles had scarcely taken root, and that unseemly strife was bringing the denomination into disrepute. The church numbered sixty-four when Fyfe took charge of it. Four years of arduous labor left the nominal membership of the church precisely what it was; but the way had been prepared for future growth. In the last year of this pastorate William McMaster was received into the church on experience, and was henceforth to be a tower of strength to the church and to the denomination. Under James Pyper the membership rose to 140 in 1850, and 193 in 1851. From this time onward its prosperity has been uninterrupted.

Before leaving Montreal Fyfe had come to see the futility of attempting to bring the Upper Canadian churches into co-operation with the Montreal College, and had reached the conviction that it would be necessary for the Baptists of Upper Canada to have an institution of their own. Along with many others, he had come to feel that the Canada Baptist Missionary Society and its College were too English. He would have been less than human if he had not felt it an injustice that even a man of Dr. Cramp's ability and eminence should have been brought over to do a work that he had done successfully for a year and was thoroughly qualified by education and administrative ability to perform. He had been informally offered a permanent appointment when he accepted the position for a year. Why he then declined it we do not know. Along with McPhail and many brethren of Upper Canada, he had also become deeply conscious of the fact that open communion, even though represented by the saintly Gilmour, who had baptized him, and whom he loved to the last, would in the end prove detrimental to the denominational life.

X.—THE COMMUNION QUESTION (1839-43).

A word should here be said regarding the attitude of the denomination toward the communion question. It was the policy of the brethren that administered the affairs of the Canada Missionary Society and the College to avoid an issue on this point. It was well known that most of the English Baptists who

supported the work were Open Communionists, and it could hardly be a matter of doubt that the English Baptist ministers who conducted the educational and missionary work of the Society in Canada were in sympathy with this practice. Mr. Gilmour was known to have deep convictions against restricted communion and his influence was far-reaching. In a letter to the *New York Register* (September, 1839), McPhail asserted that "the Canada Baptists are mostly Open Communionists." The editor of the *Canadian Baptist Magazine* (Rollo Campbell) thought the statement incorrect. "In Lower Canada open communionists may be most numerous. We hope not. Montreal, which was once a hot-bed of this heresy, has got pretty much rid of it. We know of two who have lately turned from the error of their ways; and as truth is great, and must prevail, we hope to see the day when the entire Baptist denomination will be of the same mind, and the same judgment, on this important point." The Scotch Baptists of the Ottawa region were long divided on the communion question, and under the influence of Gilmour and Edwards were inclined to keep it in the background. But the influence of Fraser, and, later, of McPhail and Fyfe, caused the restricted communionists more and more to prevail. In the London District there were at that time about 2,851 Strict and about 1,258 open communionists. Campbell's editorial raised a commotion, and his answer to his assailants was by no means conciliatory.

In March, 1843, representatives of churches of the Western and the Grand River Associations met at Charlotteville (Vittoria) as a Convention, "to consider whether in the matters of communion, ordination of elders, and articles of faith, there was not amongst the churches some departure from the primitive order of the churches of Christ." A strong declaration by this Convention in favor of restricted communion, involving the disfellowshipping of churches and ministers of the contrary practice, called forth from Dr. Davies, at that time editor of the *Magazine*, an ill-advised editorial censure. He denied the right of such a body to impose restrictions on the churches. Davies had labored in season and out of season for the union of Upper and Lower Canada in missions and in education. He must have now seen that his labors were in vain. His failure in the following summer to accomplish substantial results on his tour among the Upper Canada churches and associations may have co-operated with his desire for better facilities for study and publication, in determining him to return to England as Principal of Stepney College.

X.—BAPTISTS CONTENT FOR RELIGIOUS EQUALITY AND SEPARATION OF CHURCH AND STATE.

From 1843 onwards the interest of Baptists in Upper and Lower Canada alike was profoundly enlisted in the right settlement of public educational and religious questions. They joined heartily with Methodists and others in their protestation and agitation against the attempt to make of the University of Toronto and of McGill College Episcopalian institutions. The columns of the *Montreal Register* and the minutes of the various associations show how determined they were to use every legitimate means for putting these institutions on a purely non-sectarian basis. Equally interested were they in securing a fair settlement of the clergy reserves question. Fyfe and Cramp were alike energetic and able in their advocacy of the complete separation of church and state and complete religious equality for all.

XI.—DR. CRAMP AND THE CANADA BAPTIST COLLEGE.

Cramp, already widely known as an author, and mature in years, took charge of the College in 1844. He was full of energy and earnestly desirous of the enlargement and better equipment of the school. The Baptists of Montreal were growing in numbers and in wealth, and naturally took an optimistic view of the possibilities of the institution. It was supposed that Mr. Cramp's high standing in England would make it easy to secure greatly increased contributions there. Not long after his arrival an English friend placed at his disposal for the library of the College, already excellent for the time, £200. As an illustration of the liberality of Montreal Baptists at this time, it may be mentioned, that when the Society found itself in debt, in November, 1845, a soiree was held in the vestry of the church and over £200 subscribed. It came to be felt that the accommodations that had been provided for the College were inadequate. In 1846 a \$30,000 building was erected on the basis of a subscription list of a little over \$3,000. It was confidently expected that British Baptists would contribute at least \$10,000 toward the building, and the hope had not yet been abandoned that the substantial support of the Upper Canada churches might yet be secured. Besides, Montreal Baptists were making money and would contribute liberally when the enterprise was once under way. But the interest of British Baptists was greatly lessened by the growing disharmony between the Baptists of the East and those of the West, and by the evident impossibility of making the

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institution serve effectively the whole of Canada. No doubt also they felt that the Canadian Committee had acted unwisely in entering upon so expensive an enterprise with so little money in sight. The churches of Upper Canada were becoming more and more determined to withhold their support, and were putting increased stress on "regularity," involving strict communion. The number of students did not increase in proportion to the expensiveness of the provision for their comfort and advancement. In spite of all the efforts that could be put forth at home and abroad, deficits accumulated to an alarming extent. A period of financial depression, in which Montreal merchants alone are said to have lost \$4,000,000, made the struggle utterly hopeless. Montreal real estate sold in 1849 at less than half its former value; Asiatic cholera raged in Montreal and Toronto; riots of a very serious kind occurred in Montreal in opposition to Lord Elgin's Government, and several hundred leading business and professional men signed a manifesto in favor of the annexation of Canada to the United States. Everything was in confusion, and the future looked gloomy indeed. The collapse of the College came in 1849, just before the close of the period we are considering.

It does not appear that Davies and Cramp showed the best wisdom in the internal conduct of the school. They attempted too much. Young men with only moderate preparation were put at once to studying Greek, Latin, Hebrew and German; and even Chaldee and Syriac were attempted by some before the close of the course. Fyfe might well inquire, in a private letter, written at the close of his year as temporary head of the institution (1843-44): "What will a young man do at five languages in four years? And if he could learn them all, what help would they be to his preaching? What though I can give a horse six different names, do these tell me anything more about a horse than one would? They had not a lesson on moral philosophy, not a lesson on natural philosophy, not a lesson on the government of churches and pastoral duties, not a lesson on rhetoric or reading," etc. He did not boast of great learning; but he was certain that he could give young men a far better preparation for the real work of the missionary than they have been getting in this institution. He was convinced that the western Baptists would derive no benefit at all from this institution. Yet Fyfe recognized afterward that the institution had not been in vain, and pointed to men like Davidson, Dempsey, Anderson, and Slaght, as specimens of its work. The graduates of the College soon acquired much of the practical training that was lacking in the course, and several

of them were among the most energetic workers and the staunchest Baptists that have ever served our churches.

XII.—THE CANADA BAPTIST UNION (1843 ONWARD).

We must close our survey of the period by glancing at the efforts of the Baptists of Upper Canada to complete their organization and to gird themselves for the great work that was before them. In connection with the agitation for the secularization of the Clergy Reserves and the Rectories, and against the Anglican control of McGill College and King's College (University of Toronto), a Canada Baptist Union had been formed in 1843, in which Rev. J. Winterbotham, of Brantford, and Mr. David Buchan, of Paris, had taken the lead and by which they had been appointed first President and Secretary, respectively. Its constitution provided for a membership consisting of all Baptist ministers, churches and associations. Among its specified objects were, to promote brotherly love and union amongst those Baptist ministers and churches who agree in the sentiments denominated evangelical; to promote unity of exertion in whatever may best serve the cause of Christ in general and the interests of the Baptist denomination in particular; and to obtain accurate statistical information relative to the Baptist churches, societies, institutions, colleges, etc., throughout this province and the world at large. A petition for college reform was drafted and sent to the Legislative Assembly. A form of petition to be used by individual churches was also drafted and approved. Rev. N. Bosworth, then of Woodstock, became President of the Union on the completion of its organization. The second meeting of the Union in March Street Church, Toronto, June, 1844, was occupied almost exclusively with questions of religious liberty and equality, and sent another petition to the Government. Fyfe was present at this meeting, and his call soon afterwards to the pastorate of the church no doubt resulted from the favorable impression he then made. The meeting of the following year was held at Beamsville, and was participated in by Cramp, Fyfe and several others. The same questions occupied almost exclusively the attention of the body. There are indications that the number of churches that co-operated was small. It could hardly have been expected that the Union could long live and flourish on this one issue.

The meeting of the Union at Paris (1846) was very sparsely attended, and the support accorded to the Union by the churches was so inadequate and the harsh and unjust criticisms so common as to draw forth from Mr. Buchan, whose heart had become

deeply enlisted in the success of the enterprise, a letter in which a somewhat caustic criticism is mingled with an earnest appeal for co-operation. The small expenses involved in conducting the work of the Union were far from being met by the churches, the Montreal brethren contributing a large part of what was raised. It is probable that the close communionists of the aggressive type, who had met in convention in 1843 to dis-fellowship all open communionists, felt that their principles would be compromised by participation in the Union. Moderate men, like Fyfe and Buchan, felt that union could be secured only by some toleration of differences, and that the abandonment of the Union would mean denominational disintegration rather than the conservation and concentration of denominational strength. The next meeting of the Union was held in Toronto (1847). Cramp, Fyfe, Davidson, Gilmour, Cleghorn, Bosworth, Buchan, Boyd, and about half a dozen others, were present. The discussions and resolutions took a wider range than usual. The *Montreal Register* was turned over to the fostering care of the Union, which, however, failed to give it the support that was necessary to its continuance, and left the publisher in the lurch. A publication committee was appointed to seek the co-operation of the Baptists of the Maritime Provinces in the publication and circulation of denominational literature. It was thought especially desirable that the works of Andrew Fuller should be widely used. Neither the Western nor the Grand River Association was represented. A few weeks before, both these Associations had refused to invite Dr. Cramp to sit with them, and had in an unfraternal and insulting way denied him a hearing. After returning to Montreal he published an open letter to these Associations denying that the Montreal church was open communionist and asserting that the Canada Baptist Missionary Society, as such, knew nothing of open communion or close communion. He declines to declare his own position on the question.

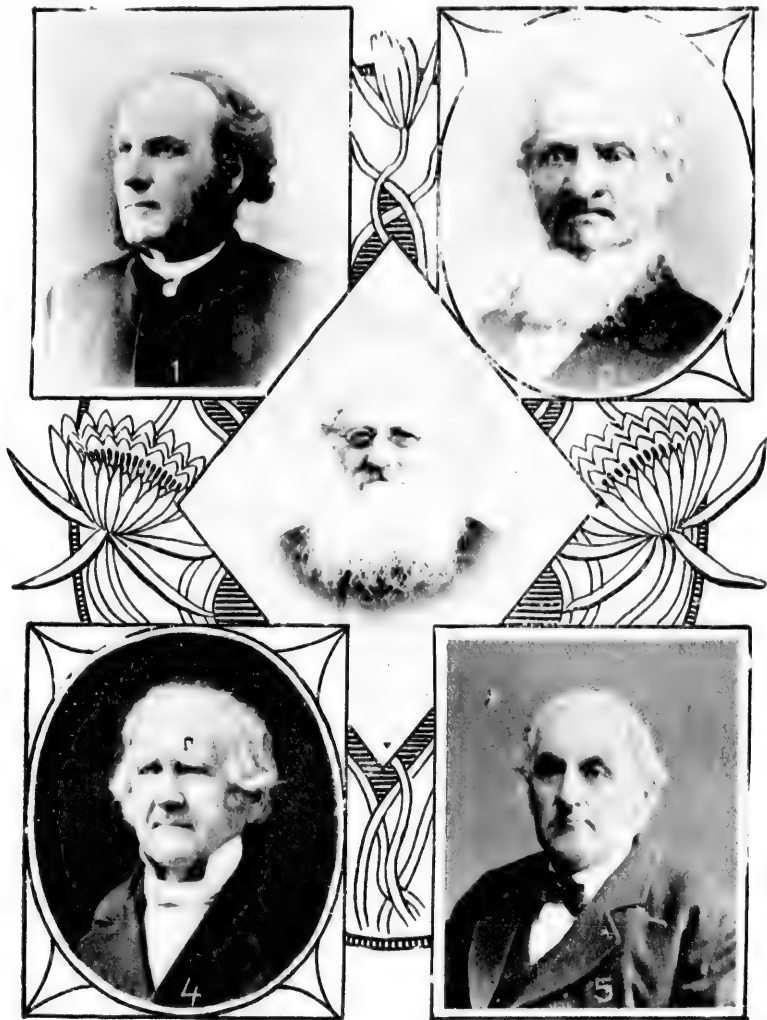
The *Evangelical Pioneer*, representing the close communionists, was in 1848 bitterly attacking the Canada Baptist Missionary Society and the College. The Union meeting in 1848 was small and unimportant. Dr. Davies, who had returned to Canada as professor in McGill College, was made chairman. There were only thirteen others present, most of them the stand-bys of the past. Nothing important was attempted. Mr. Buchan had retired from the secretaryship. The next meeting at Kingston numbered eighteen, including visitors. Toronto University had been reorganized on a reasonably satisfactory basis, and for this the Union was devoutly thankful. The *Montreal Register* was in a bad way financially, and its continued

publication was doubtful. Dr. Cramp had resigned the editorship, and Dr. Davies was serving temporarily. Rollo Campbell, who had published the *Magazine*, was still the publisher of the *Register*, and the thanks of the Union was tendered to him for his faithful and self-sacrificing service. The denomination in Upper and Lower Canada now numbered about 9,000 members, 200 churches, and 178 ministers. The Canada Baptist Union continued for several years as an open communion society, having for its constituency a few churches, with an aggregate membership in 1857 of about 300.

XIII.—THE REGULAR BAPTIST UNION OF CANADA
(1848 ONWARD).

In the following September (1848) a convention of associational delegates was held at St. George "to effect a union of the Regular Baptists of Canada." The Canada Baptist Union, organized on a broader basis, had failed to enlist the interest and sympathy of the churches. Resolutions were passed by the Western, Grand River, Eastern, Haldimand, and Johnstown Associations, at their meetings in June, favoring such a general organization and appointing committees "to meet conjointly on the 6th of September, 1848, to take measures to effect a Union of the Strict Communion Baptists of Canada." All the associations were represented but the Johnstown, and Robert Boyd, who had been appointed by this body, wrote a most cordial and sympathetic letter. Mr. Winterbotham, who had been a chief promotor of the Canada Baptist Union, was present as a delegate. David Buchan was present as a visitor. A constitution that had been drawn up with great care was unanimously adopted and immediately afterward a hymn beginning "From whence does this union arise?" was "sung with feelings of holy rapture, and all bowed in humble thankfulness, lifting up devout hearts to God, Brother Inglis leading in prayer." Mr. Inglis, as pastor of the London church and editor of the *Evangelical Pioneer*, had been the most intelligent leader of the opposition to the Canada Baptist Missionary Society and the Montreal College. The name of the organization adopted was "The Regular Baptist Union of Canada." Its design was declared to be "to unite the Regular Baptists of this Province (including Ontario and Quebec) as a distinct body of professing Christians, in the support of missions, and the dissemination of the Word of God, at home and abroad; the advancement of ministerial education, and the increase of Gospel laborers; the establishment and improvement of Sabbath Schools; the support of a depot of denominational and

BAPTIST WORTHIES.



(1) REV. T. L. DAVIDSON, D.D.

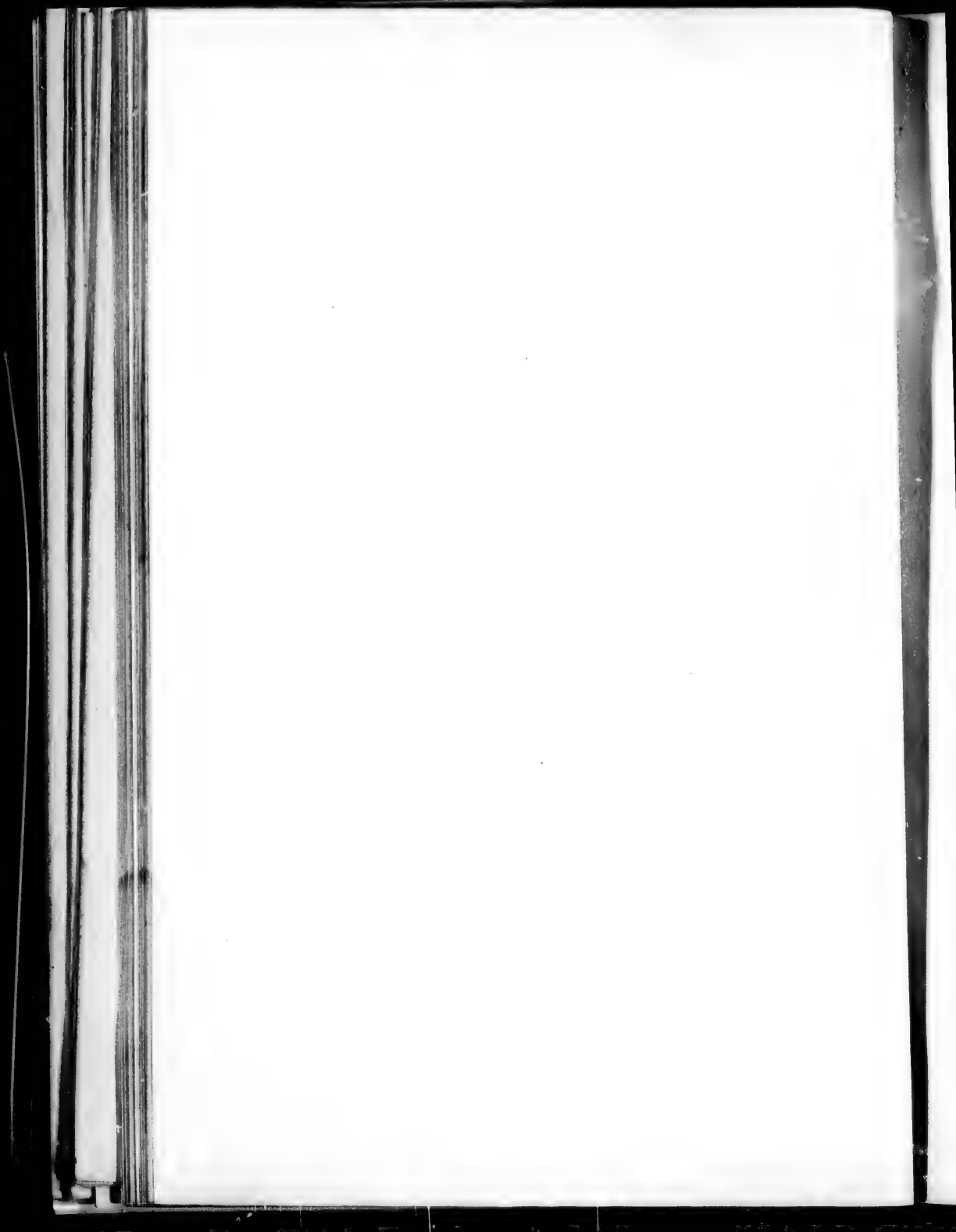
(2) REV. S. TAPSCOTT.

(3) REV. THOS. HENDERSON.

(4) REV. WM. FRASER.

(5) BENJAMIN BELL, ESQ.

15 YEARS TREAS. HER. M. CONVENTION.



other evangelical publications, with the necessary agents for their extensive diffusion; the publication of a weekly paper as the organ of the denomination, and the adoption of all necessary measures for the defence of religious liberty and the promotion of the voluntary principle in religion." A summary of doctrine, including restricted communion, was adopted as the criterion for membership. Every church was to be entitled to two delegates, and an additional delegate for every £6 contributed to the objects of the Union. Each association was declared entitled to three delegates. Each benevolent society formed within a church was allowed one delegate for every £10 contributed, and any individual member of a regular Baptist church might become an annual member by contributing 10s. to the funds of the Union. A Board, with the usual officers and an Executive Board, were provided for. To the latter was entrusted the choosing of the editor and the corresponding secretary, who, when chosen, became *ex officio* members of the Board. The Constitution provided for Executive Committees on (1) Foreign Missions; (2) Home Missions; (3) Bible Circulation; (4) Sunday Schools; (5) Ministerial Education and Supply; (6) Publications; and (7) Religious Liberty, Denominational History and Statistics. The Committee on Publication must reside at the place of publication, and the editor must be a member. This Constitution has much in common with that under which we have been laboring so happily and so successfully for the past fourteen years. It was not yet thought safe to give to non-contributing churches the same voting power in proportion to numbers as to those bearing the burdens of the denominational work, and it was thought wise to encourage individual givers and societies by allowing them representation.

The organization was promptly completed in accordance with the Constitution. Mr. David Buchan was made Corresponding Secretary and prepared the first annual report. The *Evangelical Pioneer*, that, under the able editorship of James Inglis, had reached a circulation of about 1,400, and had been a leading factor in bringing about the Union, was transferred to the body with a considerable debt resting on it. Mr. Inglis at first positively refused to continue as editor, but yielded temporarily to the entreaties of his brethren. It was proposed to change the place of publication to Toronto, and three brethren there promised to arrange for the necessary funds; but one of them changed his mind, and the rest refused to act without his co-operation, and there was nothing left but to continue the publication for a time at London. In November, 1849, it was

removed to Toronto, and for two years Mr. David Buchan, who about this time moved to the city from Paris, was its proprietor and editor. The paper was ably edited during its whole career, but, like most similar enterprises, failed to receive adequate denominational support and died of inanition.

The friendliest relations had for years existed between the Baptists of Upper Canada and the American Baptist Home Mission Society, which sent its agents regularly to the associational meetings and supported a number of missionaries. In the first anniversary held at St. Catharines, June, 1849, the Union voted its thanks to this body, and pledged itself to sustain affectionately its operations. A resolution was passed commending the American Baptist Publication Society, and expressing a hope for a closer alliance with this body. Foreign Missions were commended as worthy to be supported by the churches of the Union "as far as Divine Providence permits." Sunday School work was recognized as highly important. There was considerable discussion during the year on ministerial education. In the report the Board express the conviction that some provision for the education of ministers is necessary, and desire "that something may be matured which will give our pious, intelligent, and gifted young men an opportunity of preparing themselves for usefulness as ministers of the Gospel without the necessity of their being immured within the walls of a college for a series of years, and risking the prostration of all the energy of which they were originally the possessors." Evidently the Union was not yet ready to commit itself to a scheme of thorough literary and theological education. The last part of the quotation probably involved a censure of the Montreal College.

It was recommended that a College be established in Toronto, with three professors. It was expected that pastors could be found who would be willing to serve in this capacity without salary for the two short terms in each year that the committee proposed.

Even now many of the strict churches still held aloof. Only forty-nine had applied for admission up to the adjournment of the annual meeting of 1849. The Board made an earnest plea for co-operation, offering to change anything in the constitution that may prove to be in any way erroneous or undesirable.

It will devolve upon another writer to show why this organization, that entered upon its career with such hopefulness and enthusiasm, and whose constitution had so many commend-

able features, failed to secure the hearty co-operation of the churches, and to trace the steps by which the perfect organization that we now enjoy was brought about.

At the close of the first fifty years of the century there were in Ontario and Quebec over 10,000 Baptists, a large majority of whom were strict communionists. The open communion and the neutral or moderate parties had just suffered severe reverses in the discontinuance of the *Montreal Register* (July 25, 1849), in the almost contemporaneous collapse of the College, and in the failure of the Canada Baptist Union to secure the support of the denomination, followed by the organization of the Regular Baptist Union.

At the close of the year 1850 the Baptists of these provinces had no educational institution whatever. Another earnest but futile attempt was to be made in this behalf, before that, led by Fyfe in so heroic and so successful a way, united and greatly blessed the Baptists of the East and West, and prepared the way for the wonderful advance that has since been made.



Baptist Church on the Reserve near Brantford.

BUILT BY THE INDIANS.

OPENING SERVICES JULY 26, 1898.

BAPTIST PROGRESS IN ONTARIO AND QUEBEC, FROM 1851 TO 1900, INCLUSIVE.

BY PROF. F. TRACY, PH.D.



PROF. F. TRACY, Ph. D.
TORONTO UNIVERSITY.

THE writer of this paper regrets very much to say that, owing to a misunderstanding as to the real extent of the ground intended to be covered by him, he found himself within two weeks of the Convention upon the wrong track, and under the necessity of beginning all over again. On this account his paper is briefer and less valuable than it would otherwise have been. It aims merely at giving a general outline of the growth of the denomination during the second half of the century, leaving to the other special papers to delineate more fully and exhaustively our progress along their special lines. It is believed, however, that the figures and statistics quoted in this paper are nearly correct, especially as the writer has

had the invaluable assistance of Bro. E. O. White, the Denomination's Statistician, in the preparation of them. To Mr. White cordial thanks are hereby tendered. The charts, it is hoped, will prove valuable as object lessons, setting forth our progress.

The chief printed sources of information consulted, have been: The Baptist Year Book, published since 1857; the files of the *Canadian Baptist*; Dr. Fyfe's sermon, preached in 1875, and entitled "A Forty Years' Survey from the Bond Street Pulpit;" Dr. J. E. Wells' work, "Life and Labors of Rev. R. A. Fyfe;" Bro. E. O. White's "Baptist Calendar;" the "Baptist Encyclopædia," and numerous minutes of Associations, princi-

pally those from the valuable collection presented by Bro. Platt Hinman to the library of McMaster University.

The condition of things at the opening of the second half of the century cannot perhaps be better described than by the following quotation from one of the Annual Reports of the Baptist Home Missionary Society of Ontario:—

“Days were dark and friends were few, when the Convention was formed in an old Presbyterian Chapel in the city of Hamilton, in October, 1851. . . . It was a time of darkness, division, and contention. . . . We had no weekly Baptist newspaper. . . . The *Register*, published in the East, and the *Pioneer*, in the West, were both defunct. We had no institution for the education of our young people, and the training of our rising ministry; the college in Montreal was closed, the building sold, the fine library scattered. We had no Home or Foreign Missionary Societies; no Church Edifice Society; no Superannuated Ministers' Society.”

1851-1860.

The first decade of the half century under review was one of steady growth. During the year ending with the Convention of 1858, the numerical increase by baptism alone amounted to 1,384, or over 13 per cent. of the entire membership. During this ten years our membership increased from 9,353 to about 13,000, an increase of 36 per cent. approximately.

Some forty or fifty churches were organized, among which I may mention Guelph and Ingersoll in the west, and Ottawa and Thurso in the east.

It was indeed a decade of foundation-laying, of a kind to be remembered by us with gratitude to God. In 1851, as has been said, the Regular Baptist Missionary Society of Upper Canada was organized; and this Society, which held its first convention in 1852, seems to have been the mother of nearly all our other denominational enterprises. The Society met annually in convention, of which we have records from 1857 and onward. In addition to the annual convention, quarterly board meetings were held for the transaction of business, and an organized system of platform missionary meetings were held all over the country under its direction. In the year ending October 1858 the Society employed eleven missionaries, who preached at fifty stations, and received salaries averaging \$250.00 per annum. There were eight associations, viz.:—Amherstburg, Western, Grand Riv. South, Grand River North, Niagara, Haldimand, Ottawa, and Johnstown.

In 1858 the Canada Baptist Missionary Convention East was organized "to promote the gospel in central and eastern Canada, *i. e.*, east of a line drawn due north from Kingston, by employing evangelists, aiding feeble churches, circulating religious publications, and by other suitable means." In the first year of its existence this Society supported one missionary wholly, and two or three others partially, besides establishing in Montreal a depot for religious literature.

In educational matters these ten years are full of interest. Not only was the troublesome question of the disposition of the Clergy Reserves finally disposed of, but steps were taken which led to the effectual and final deliverance of the University of Toronto from sectarian control, and to its establishment upon its present broad and generous basis, as the University of the whole people. I need not remind you of the attitude of our people upon these two issues. It is a matter of history that the deliverance of our country from the incubus of a state church and a sectarian university was due in no small measure to the persistent and fervent protest with which the men of our faith met every proposal to feed and fatten any one sect or party at the expense of the whole people, even though that sect or party might be the one to which they themselves belonged.

But the decade was marked by another event, in which you are still more interested. While declining to build colleges with other people's money, the Baptist people of Canada have been willing and anxious to build them with their own. The need of trained men for the ministry was deeply felt, and in 1849 a committee was appointed by the Baptist Union of Canada West to look into the question of establishing a Theological School. The committee reported in the following year, in favor of the establishment of such a school in Toronto, to be affiliated with King's College. Nothing was done, however, until 1852, when the Educational Committee of the Missionary Convention reported in favor of procuring an endowment, without delay, for a school to do theological work only; the literary training of its students to be procured in the University of Toronto. The late Dr. Maclay undertook not only to do the work of principal gratuitously, but to contribute \$100 himself towards the endowment fund. In 1853, the first meeting of the subscribers to the fund was held, and the "Regular Baptist Theological Education Society of Canada" was organized. It was found that the Principal had already secured pledges to the amount of £6,000 sterling. Difficulties, however, arose, and delays occurred, until the time limit for the subscriptions had expired, and the whole

enterprise fell to the ground. The Missionary Convention, at its meeting in 1854, instructed the Treasurer to refund to those subscribers who had paid, the amount of their subscriptions.

In December, 1855, the first proposal looking to the establishment of a Baptist Literary and Theological Institute in the west, was made in the *Christian Messenger*, over the signature of "F"—an abbreviation not difficult of interpretation. In 1856 a plan was drawn up in Dr. Fyfe's study; that is to say, in the parsonage of the Bond Street Church, Toronto. In March, 1857, the first meeting of subscribers was held in Woodstock; in June of the same year the corner-stone was laid; and on the 4th of July, 1860, the Canadian Literary Institute was opened by Dr. Fyfe himself, who, at the urgent solicitation of his brethren, resigned his pastorate in Bond Street to become the first principal of what is now Woodstock College. In the same year the Ministerial Education Society was founded.

In 1854 the *Christian Messenger* was founded by the late William Winter, in the town of Brantford. In 1859 this paper was purchased by Dr. Fyfe, removed to Toronto, and re-named the *Canadian Baptist*, by which title it has ever since been known.

1861-1870.

Over sixty churches were organized during the second decade of our period, closing with the year 1870. In the list I find such well known churches as Alexander Street, Toronto (now Immanuel); Almonte, Lindsay, Strathroy, Chatham, Brantford (Park Church), and St. Catherines Street, Montreal. Something like 3,000 persons were added to our membership, bringing our total numerical strength up to about 16,600. Two new Associations were formed—the Huron in 1862, and the Canada Central in 1866. This brought the total number of Associations up to eleven, as the Middlesex and Elgin Association had been formed in the previous decade. The Baptist Missionary Conventions of Canada, East and West, continued to do earnest and most valuable work. The name of the Western Society was changed in accordance with political conditions, so that the word "Ontario" took the place of the old phrase "Canada West." The Canada Free Baptist Missionary Society was formed in 1863; the Superannuated Ministers' Society in 1864, and the Church Edifice Society in 1868, with Hon. Alex. McKenzie as its first President.

But among the events of this decade, there are three that stand out as especially worthy of remembrance. The first of these is the

inauguration of our Foreign Mission work. Up to this time Canadian Baptists—at least those of Ontario and Quebec—had thought more about being helped than of being able to help others in the regions beyond. In other words, the great and pressing needs of the work at home had up to this time absorbed the attention of our people as a body, so that no organized effort was made in the interests of Foreign Missions. I would not be misunderstood here. I do *not* mean that because we became so interested in the cause in our own land, *therefore* we did not attempt anything on behalf of other lands. The very opposite is the case. The Home Mission interest and the Foreign Mission interest, these are, at the root, *one* interest, not two. The intelligent disciple of Jesus realizes his obligation to give the Gospel to all who have it not, altogether irrespective of locality, race, or any other circumstance. As a matter of historical sequence, however, the evangelization of the territory that lay *nearest* has usually been attempted earlier than that of regions more remote,—and this for several reasons too obvious to require mention. But I have no hesitation in saying that we became interested in Foreign Missions *because* we were interested in Home Missions; or, to speak more correctly, we became interested in *both* these enterprises because we felt the constraining love of Christ, and realized, in some measure at least, the obligation to carry out His commission.

Previous to the time of our entering systematically upon Foreign Mission work, we find many evidences of an awakening interest among our people in this great enterprise. Agents of the American Baptist Missionary Union bear testimony to the cordiality with which their visits on this side of the line were received, and to the liberality with which many of the Canadian Churches responded to their appeals on behalf of the work of the American Society. But about the time of which I am writing, something more tangible was inaugurated. In October, 1866, in the Baptist parsonage at Beamsville, was held that memorable meeting, as a result of which it was arranged that a Canadian Missionary should go to India under the auspices of the American Board, but supported by the Baptists of Ontario and Quebec, acting as an auxiliary of the American Society; and on the 17th of October, 1867, our first Foreign Missionary, the saintly, heroic Timpany, departed far hence to the Telegus. For some months previous to his departure he travelled among the churches of the Provinces, and we are told that his coming evoked "such holy enthusiasm and spontaneous liberality, as had never been seen in Canada before." Yet on the other hand

we are compelled to chronicle the fact that nearly half the churches remained untouched by this new enthusiasm.

In 1869 a second missionary, in the person of John McLaurin, was appointed to work in the land of the Telegus; and we know with what ability and devotion he has preached the gospel in India from that day to the present. May he be spared for many more years of service.

The second circumstance specially worthy of mention here, is the fact that our people seem to have begun to realize, that, as a body, they were falling far short of those attainments in the spiritual life which it was their privilege to compass; and we find that in 1867, and again in 1868, special days were set apart "for humiliation before God in view of the low state of religion among us as a people, and of public prayer for the outpouring of the Holy Spirit."

In the third place I have to notice an expedition, which is of special interest to us in view of the recent Winnipeg Convention, and also in its relation to all our work in Manitoba and the North-West. In June, 1869, Rev. Thos. L. Davidson, and Rev. Thos. Baldwin, under instructions from the Home Missionary Society, set out from Ingersoll on a journey of discovery to the Canadian North-West. Those of us who went to Winnipeg and Brandon last summer by palace cars and palace steamers, covering the whole journey in less than 70 hours, will be interested in recalling the fact that these two brethren—our first delegates to the West—went by way of Chicago, that they travelled four days by rail to St. Cloud, in the State of Minnesota, and thence nine days by mule-team over the prairie to Pembina (pitching their tent at night in real patriarchal fashion), and then I do not know how many more days to Winnipeg, which they describe as consisting of thirty log buildings, and one brick house; and, under foot, a soil which, when wet, becomes "very adhesive." However, out of this initial expedition our North-West work has developed to its present proportions.

I may close the review of these ten years by remarking, that a people who have so far realized their own spiritual need as to prostrate themselves before God in prayer for an outpouring of His Spirit, and who have so entered into the spirit of the commission as to begin to reach out to India and to the North-West Territories—then almost as difficult of access as India itself—we may expect, I say, that such a people will ere long receive signal blessing in their own land, and by their own firesides. Let us look into the next decade and see.

1871-1880.

The decade closing with the year 1880 is one of thrilling interest, for more than one reason. In the first place, the blessing for which the churches had prayed, and for which they had prepared themselves by humble self-examination and confession, came upon them in abundant measure. The Home Mission report for the year 1875 begins as follows:—"The past year will be memorable in the annals of the Baptist denomination in Ontario, as a year of the right hand of the Most High. Never before, perhaps, in the history of our churches, has there been such an extensive and remarkable outpouring of the Holy Spirit." Two thousand six hundred and sixty-eight baptisms are reported for that year. In the report for 1876, the number of baptisms is again very large, viz.: 2,391; in 1877, it is 2,430, and in 1878, 2,360. The total membership of our churches increased in the ten years from sixteen thousand to twenty-eight thousand in round numbers, a gain of seventy-five per cent. More than a hundred churches were organized, including Petrolia, Orillia, Pembroke, Brampton, Kenmore, Galt, Collingwood, Whitby, Barrie, Grimsby, Owen Sound, Plattsville, Calvary Church, Brantford; Adelaide Street, London; Olivet, Montreal; and First Avenue, College Street, Parliament Street and Bloor Street, Toronto.

In our Foreign Mission work similar expansion and blessing were experienced. In 1874, the Regular Baptist Foreign Missionary Society of Ontario and Quebec was organized, and our work became independent of the American Baptist Missionary Union; Cocanada became our own field, and Mr. McLaurin our own missionary, though Mr. Timpany, who was also supported by us, continued for a time to labor under the direction of our American brethren. About this time also the Baptist people of the Maritime Provinces united with us in Foreign Mission work, transferring their missionaries to the Telegu territory. Before the end of this period we had four missionaries of our own in Teleguland—A. V. Timpany, John McLaurin, G. F. Currie, and John Craig—in addition to those working there under the Board of the Maritime Provinces. During this period the Women's Auxiliary Societies began to take that noble part in our missionary work, which has so distinguished them ever since. In 1880 their contributions to Foreign Missions amounted to \$2,000.00.

But this is not all. In 1878 the whole Church was thrilled by the tidings of a wonderful ingathering on the Ongole field,

when over 2,000 persons were baptized in one day, and nearly 9,000 in six weeks.

On the Home Field it was decided, early in the period under review, to appoint a Secretary and Superintendent of Missions, who should devote half his time to the work. Rev. Wm. Stewart, B.A., was the first incumbent of this office, and he was succeeded in 1876 by the late Dr. Davidson.

Work in the North-West was inaugurated by the appointment of Rev. A. R. McDonald as our first missionary in that great country. Towards the end of the period there was organized a new society, known as the Baptist Union, whose object was to represent the whole Baptist body of the country in missions, education, literature, and all other interests. It was intended to be the successor of the Missionary Conventions, and to consolidate the Baptist interests of Canada. It was incorporated by Act of Parliament in 1879, and its first meeting was held in the Jarvis Street Church in 1880.

In 1874, the old Haldimand or East Ontario Association was divided by a line running between the counties of York and Ontario, and the territory west of that line was organized into a new association, called the Toronto Association.

In 1880, McMaster Hall was built, and the Toronto Baptist College, one of Mr. McMaster's many gifts to the denomination, duly incorporated. Among those who, during these ten years were called away to their rest, I mention two:—Rev. John Bates, who, besides giving his own best energies to the cause of Christ in Ontario, gave two daughters—Mrs. Timpany and Mrs. McLaurin—to the foreign work, and two sons to the work at home; and Rev. R. A. Fyfe, D.D., whose strong personality and devoted life did more perhaps than any other human influence to give character and strength and permanence to our work, evangelical, educational and missionary, at home and abroad. Mr. Bates died in 1875, and Dr. Fyfe in 1878.

1881-1890.

As one draws nearer, in his survey, to our own days, there is so much to chronicle that one scarcely knows where to begin. It seems clear that during the fourth decade of our half-century, the denomination is moving in the direction of definiteness and unity of purpose, with greater simplicity and efficiency of method and machinery. If the fifties and sixties were a time of experimentation, and the seventies a time of revival, the eighties may be characterized as a time of consolidation of work. The Baptist

people of Ontario and Quebec seem now to begin to be conscious of their mission in a larger sense than ever before, especially towards the close of the ten years under consideration. We have room for only the merest mention of these things in concrete.

In 1882, the Baptist Union, which had not fulfilled the expectations of its founders, mainly because its relation to previously-existing societies had never been clearly defined, was re-organized on such a basis that it stood apart from those societies, and made no attempt to supersede or absorb them. It seems clear that the denominational opinion was not yet ripe, in 1882, for that which was actually accomplished in 1888, when the Home Mission Conventions, East and West, the Foreign Mission Society, the Church Edifice Society, and all the other interests of the denomination, became merged in the "Baptist Convention of Ontario and Quebec." This new body superseded the Baptist Union, and gathered up into itself all the other interests of the churches. It is, in fact, the churches themselves, met together in the persons of their delegates to deliberate, consult and advise with regard to those matters which affect all the churches equally. The executive business of the various denominational enterprises is committed to boards elected in open Convention, and reporting from time to time to the Convention. It should be added, that, although the Convention cannot, in accordance with our principles, be a legislating body in any sense that involves interference with the autonomy of the individual churches, yet, seeing that it has been constituted by the voluntary, united action of the churches, seeing that it is composed exclusively of delegates appointed by the churches, seeing that it is nothing else than the churches acting together through their representatives, it is clear that its decisions have, and ought to have, the greatest possible moral weight with the churches throughout its whole constituency. The Convention represents the longest stride which the Baptists of these Provinces have ever taken toward unity of aim and simplicity of method. The Convention was incorporated by Act of Parliament in 1888; its first meeting was held in Ottawa in 1889, and its first President was Mr. D. E. Thomson, Q.C., of Toronto. So far as I am aware, the Convention has fully met the expectations of those by whom it was inaugurated, and has proven a great blessing to our people as a whole.

In Home Missions two forward steps were taken. In 1884, Rev. Alexander Grant was appointed Home Mission Superintendent, to devote his whole time to the work, and for some five

years he served the cause in that capacity with great acceptance and with much blessing. After his removal to the North-West, we were highly favored in being able to secure as his successor Rev. J. P. McEwen, of whom, since he is present, I will say nothing, especially as his work requires no eulogy from me. You are all familiar with the service he has rendered.

In 1886, or 1887, the Dominion Board of Home Missions was organized to oversee the work on those parts of the field not occupied by existing societies. As this meant that its operations were confined practically to Manitoba and the North-West, and as the brethren of Manitoba withdrew in 1888 from its constituency in view of the organization of their own convention, the Dominion Board was abolished.

During this decade eight new missionaries were sent to India, as follows:—Miss Frith, in 1882; J. R. Stillwell and F. W. Auvache, in 1885; Miss Hatch, in 1886, and, in 1887, Miss Alexander and Messrs. Davis, LaFlamme and Garside. Of the growth of the churches in Teleguland, you will hear from others.

In educational work the decade is full of interest. In 1881 Toronto Baptist College reported having got to work with three professors and twenty-three students. In 1882 the name of the Canadian Literary Institute was changed to Woodstock College. In 1886 Woodstock College reported an attendance of 233 students. In 1887 the College was transferred to the control of the denomination. In the same year a charter was obtained for McMaster University—Mr. McMaster having bequeathed to the denomination nearly a million dollars for educational work. At a special Convention held in Guelph, in March, 1888, it was decided to establish the University in Toronto as an independent degree-conferring institution. The Arts work of McMaster was inaugurated accordingly in 1890. Two years previously, Mrs. McMaster had donated her beautiful residence on Bloor Street, to be used as a school for young women. Accordingly, the Ladies' Department of Woodstock College was discontinued, and Moulton College was opened in Sept., 1888, with Miss Cooley as its first Principal.

The Baptist Book Room was opened in 1882. During the ten years, 107 men were ordained to the Gospel Ministry, 104 churches were organized, and our net increase in membership amounted to nearly 6,000. The total number of churches in the Convention in 1890 was 388, and the total membership 32,209. To show where some of the centres of activity lay, I select the following names from the list of churches organized during the

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period:—Vankleek Hill, Parry Sound, Sault Ste. Marie, Sundridge, Bracebridge, Burk's Falls, Meaford, Port Arthur, Windsor, Wentworth Street, Herkimer Street, and Victoria Avenue, Hamilton; Oxford Street, Woodstock; Grace Church, Montreal; Trinity Church, Guelph; Lyman Street, St. Catharines; McPhail Memorial, Ottawa; Toronto Junction, Royce Avenue, Parkdale, Dovercourt Road, Ossington Avenue, Tecumseh Street (now Memorial), Beverly Street, and Walmer Road, Toronto.

Among those who, during this decade, were called to lay off their armour and enter into rest, I name the following:—John Torrance, Thos. L. Davidson, Wm. Fraser, A. V. Timpany, John Harris, Wm. McMaster, Samuel Tapscott, and Wm. Marsh.

1891-1900.

With this closing decade, I must deal more briefly than ever. According to the latest and most reliable information I am able to obtain, there are, at the time of writing, in the eighteen Associations which make up the constituency of this Convention, 464 Baptist Churches, with a total membership of 44,481 persons; a gain of 37½ per cent. in the ten years. About eighty churches have been organized during the ten years, including such strategic points as Maskinonge, Niagara Falls, North Bay, Fort William, East Toronto, and Rat Portage.

The great commercial depression, which hung like a pall upon the country during more than half the period, affected the work of the Kingdom very seriously, especially on its financial side, and produced a strengthening of our resources, from which, even now, we are only beginning to be delivered. There are many indications, however, that the cloud is lifting, that commercial and industrial prosperity have returned; and we may hope that the Kingdom of Christ among us may soon share in the general rejoicing.

Perhaps the most significant movement of this decade has been the organization of the young people in the churches, for effective Christian service. The movement began about 1892 with the formation of the Provincial Baptist Young Peoples' Union, though there were previous to that time a number of single societies in the churches. The Provincial work has now been thoroughly organized, and the Board of Directors is made up of representatives of the various Associational Unions. Every Association in the Convention has been organized, and a large number of the churches have in them vigorous young people's societies, a good many of which are of the Christian Endeavor

form, though the majority are Baptist Young Peoples' Union in their character. In 1894, the International Baptist Young Peoples' Union of America was held in Toronto, and constituted one of the most noteworthy conventions ever held in Canada.

At the eleventh Convention under the New Charter, held with the Walmer Road Church, Toronto, in May, 1899, it was decided to hold the Convention in future in the month of October, instead of the month of May, as has been done for some five years past. Accordingly you are now assembled after an interval of seventeen months. It was also decided at the aforesaid Convention to join in the "Forward Movement," by endeavoring to increase our offerings to all denominational objects by one-third. How far we have succeeded in doing this, you already know.

In the Home Mission Report for the year ending May, 1899, it is pointed out that for four years the offerings for Home Missions have steadily declined; and, side by side with this, there has been a steady decline in the number of baptisms reported on Home Mission fields. Yet in 1900 the Board rendered aid to 356 churches and preaching stations, by means of its missionaries and student-pastors. The Colleges continue to perform efficiently their allotted work, and McMaster University is evidently growing in favor with the denomination daily. That "chronic dearth of ministers," of which complaint was made about the beginning of the decade, has passed away, no doubt largely through the work of the University in fitting men for the pastorate of the churches.

Our work in India continues to grow. We have now more than a score of missionaries there, assisted by a host of consecrated native workers; more than thirty churches, with a seminary, several boarding schools, and a large number of day schools and Sabbath schools.

Then, too, we have lifted up our eyes and beheld another whitening harvest-field, and have hastened to put in the sickle. Bolivia, in the centre of the South American continent, almost at our doors, and yet as destitute of the Truth that makes free, as the most benighted heathen land. Brother Reekie set out for Bolivia, in the spring of 1898; and Brother Routledge and his wife joined him in the autumn of the same year. Others have followed from time to time, till now we have a strong staff of workers in this important field. We trust that Bolivia, sitting in darkness, may see a great light.

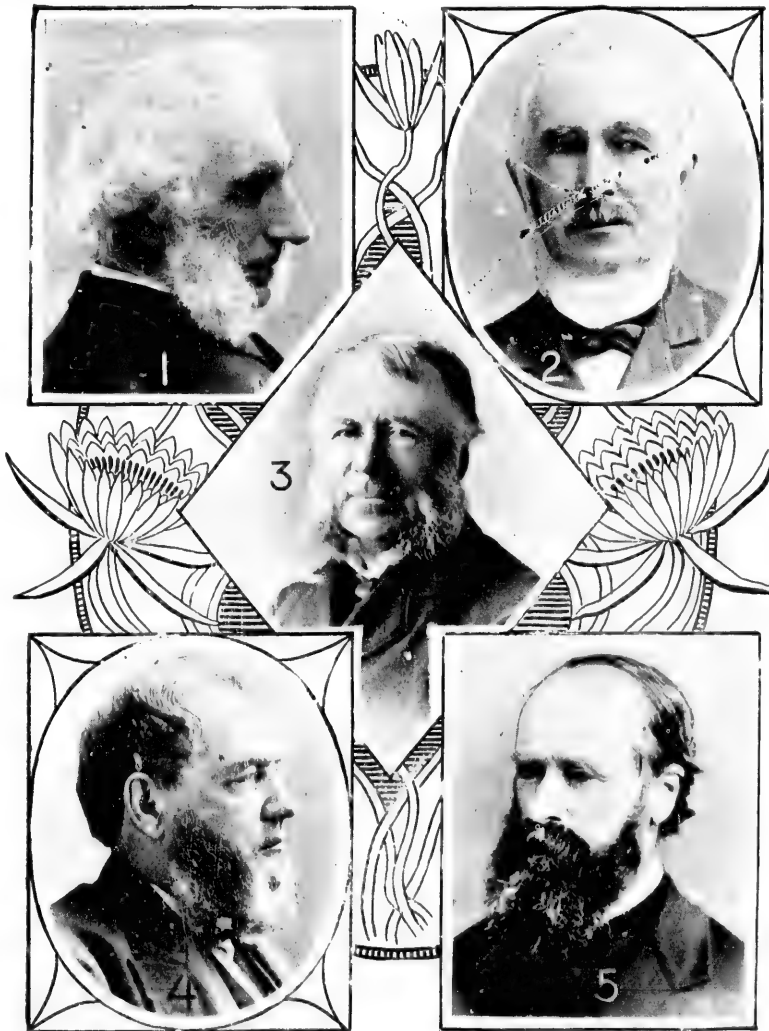
In July, 1900, Ontario and Quebec Baptists took an active and enthusiastic part in the First National Baptist Convention, held in the city of Winnipeg. The object of this Convention is to bring about fuller co-operation and greater unity and simplicity of aim and method among our people from ocean to ocean. There seems good reason to hope that this object will be realized.

This paper is a very imperfect sketch. Many important topics, such as our Sunday School work, have been passed over entirely; while no subject has received the attention it deserved. As explained at the beginning, it has been written "against time," and its only value is in indicating the general drift and direction of our progress. It shows that we have grown from eight Associations to eighteen; from less than 200 churches to 464; from less than 10,000 members to nearly 45,000. It indicates the growth of our annual Home Mission offerings from about \$1,000 to about \$26,000; and of our Foreign Mission expenditure from a little over \$1,000, in 1867, the year of the inception of this work, to \$36,600, for the year ending with May, 1900. It traces in outline the development of our educational work from the earliest crude and abortive efforts about the middle of the century, to the present solid and satisfactory conditions.

What it does *not* chronicle, what in the nature of the case it cannot chronicle, except indirectly, is most important of all, viz: the growth of our people in the inner, divine, spiritual life; their attainment of that broad kindly charity, that deep spiritual culture, that evangelical fervor and passion for souls, which are the surest gauge of our progress towards the realization of the "Pattern that was showed to us in the mount."

Brethren, our progress has been slow, our love cold, our zeal intermittent, in comparison with what they ought to have been. While thanking God for what he has been pleased to accomplish through us in the past, let us not rest content, but move out into the new century with girded loins and eager consecrated hearts, leaving the things that are behind, and pressing on to the things that are before, "toward the goal, unto the prize of the high calling of God in Christ Jesus."

BAPTIST WORTHIES.



(1) REV. W. K. ANDERSON, D.D. (2) REV. JOHN DEMPSEY, D.D.

(3) DAVID BUCHAN, ESQ.

(4) THOS. LAILEY, ESQ.

(5) REV. JOHN CRAWFORD, D.D.

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Women's Baptist Home Missionary Society of Ontario.

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Retiring in 1901—Mrs. Robertson, London; Mrs. John Harris, Brantford; Mrs. E. J. Hunter, Peterboro'; Mrs. W. H. Cline, Paris; Mrs. Thos. Doolittle, Sparta; Mrs. Moore, Toronto.

Retiring in 1902—Mrs. John Stark, Toronto; Mrs. D. K. Clarke, Woodstock; Mrs. David Mills, London; Miss E. A. Dryden, Greenbank; Miss Annie Trotter, Toronto; Miss Olive Copp, Hamilton.

Retiring in 1903—Mrs. Chas. Raymond, Guelph; Mrs. W. R. Henderson, Toronto; Mrs. T. S. Edwards, London; Mrs. Jas. Mills, St. Catharines; Mrs. Hartley, St. Thomas; Mrs. Wm. Scott, Toronto.

Retiring in 1904—Mrs. John Alexander, Toronto; Lady Boyd, Toronto; Mrs. John Hume, Port Hope; Mrs. L. S. Hughson, Lindsay; Mrs. John Lillie, Toronto; Mrs. J. P. McEwen, Toronto.

Retiring in 1905—Mrs. E. A. Crawford, Brantford; Mrs. D. Dack, Simcoe; Mrs. W. W. Weeks, Toronto; Mrs. J. N. Shenstone, Toronto; Mrs. Edmund Burke, Toronto; Mrs. J. J. Baker, Sparta.

Associational Directors.

Elgin—Mrs. Cook Newcombe, Yarmouth Centre; Guelph—Miss B. Warren, Acton; Middlesex—Lambton—Miss E. Park, Wyoming; Niagara—Hamilton—Mrs. D. M. Walker, St. Catharines; Norfolk—Mrs. Geo. Davis, Simcoe; Northern—Mrs. R. Cummer, Parry Harbor; Oxford—Brant—Mrs. C. F. Gray, Norwich; Owen Sound—Mrs. Jas. Walker, Owen Sound; Peterboro'—Miss Annie Walton, Peterboro'; Toronto—Mrs. C. G. Pease, Toronto; Walkerton—Miss M. McDougall, Tiverton; Western—Miss J. Ritchie, Arner P. O.; Whitby—Lindsay—Mrs. J. P. Ryley, Lindsay.

ANNUAL REPORT, 1899-1900.

We stand upon the threshold of the nineteenth century—the most wonderful of all the centuries—the one that has given us the railway and steamship, the electric light, telegraph and telephone, and many other inventions which make this world on the material side a more desirable place in which to live. The outstanding features of the century in connection with the kingdom of God are the Sunday School idea for the gathering in, saving, and training of the children for Christ; the awakening of the church in regard to its duty of preaching the gospel to the heathen world; and the recognition of the scriptural position of women as fellow-helpers with men in the Lord's work. In the early church, women were among the one hundred and twenty who "continued with one accord in prayer and supplication," and who were filled with the Holy Spirit on the day of Pentecost. Paul speaks appreciatively of "those women which labored with him in the gospel, with Clement also, and the rest of his fellow-workers." He commends to the church at Rome "Phœbe, who is a servant of the church, a succorer of many, and of himself." He sends salutations to Priscilla, to Mary, and other sisters, as well as to the brethren. On every page of the history of the early church, men and women stand together as fellow-workers for the Lord. But alas! the glory of the early church was soon overshadowed by worldliness, ignorance and superstition, and the workers whom God had joined together were put asunder, and all through the dark ages there was very little recognition of women's true position as a fellow-worker with man in the Lord's work. But this is one of the buried truths that has been resurrected during this century, and women have come to take their allotted place side by side with men in every movement having for its object the uplifting of the downfallen, the amelioration of suffering and the extension of the Lord's kingdom. Realizing our privilege and responsibility, we, the Baptist women of Ontario, banded ourselves together sixteen years ago to do whatever we could by prayer and self-sacrifice to help on our Home Mission work, and to-day we present to you our Sixteenth Annual Report.

Your Board have felt very much the enforced absence, through the illness of Mr. Holman, of our dearly-beloved

President. Her faith in God and her consecration to the work are always an inspiration to us. We are sure that you, as a Convention, will rejoice with her in the returning health of her husband, and will pray that, if it is God's will, she may be speedily returned to us. We as a Board were called upon to accept the resignation of our faithful and efficient Treasurer, Miss Mary G. Buchan, on account of ill-health, but were very glad to secure the services of a treasurer of large and varied experience, Miss Maria Buchan.

The first Monday afternoon of every month has been observed as the hour of prayer for our work. The Lord will be inquired of to do it for us. A number of the Lord's remembrancers plead the promises, the Lord heard and answered, and success has followed our work.

WORK OF THE ASSOCIATIONS.

Niagara and Hamilton Associations having been united, we have now thirteen Associations with thirteen faithful directors. There has been five changes in the directorate. The directors' reports show that there are 11,880 women in the churches where there are Circles, while only 3,244 are contributors to our Home Mission treasury. This is a lamentably small proportion of those who ought to be interested in this branch of the Master's work. Cannot something be done to lead these nearly 9,000 women to consecrate their services to this grand Home Mission work? We would suggest that each woman in our Circles would aim to add at least one new name to her Circle roll.

Northern Association is the banner Association, while Owen Sound Association has the banner Circle, all the women in one church, fourteen in number, being members of the Circle. \$583.18 was the largest contribution from a Circle, while \$1.00 was the smallest. One new Circle reports more contributors than female members in the church. One Circle of four members gave \$24.00; 10 new Circles are reported; 28 fail to report; 1 Circle disbanded, and 13 re-organized.

MISSION BOXES.

Thirty-five boxes of useful articles have been sent from Circles and Bands to needy missionaries for their own use, and several boxes of clothing for distribution among needy people on their fields. These are great boons to the often financially-straitened Home Missionary. Mrs. J. R. Wellington, 14 Pine Hill Road, Toronto, is Superintendent of this work.

TREASURY.

The Treasurer's report shows receipts from all sources for eighteen months of \$7,254.26. During the first twelve months 201 Circles, 72 Bands and miscellaneous sources contributed \$5,131.90. This, with \$434.61 for the Galician fund, is \$5,566.51, the largest amount ever received in one year. A balance remained on April 30, 1900, of \$150.49. During the last six months from 188 Circles, 42 Bands and miscellaneous sources, \$2,122.36 has been received; 13 less Circles and 30 less Bands have reported during the last six months than the former twelve. Thank-offerings have amounted to \$714.76. If these non-reporting ones had not failed, no doubt we would have a balance on the right side. Twenty-two life membership certificates have been issued since last report, making a total of 181 during the sixteen years.

"VISITOR."

The subscription list of this faithful messenger of Home Missions continues to increase, reaching now to 5,700 copies, an increase of nearly 400 copies since last report. Too much cannot be said in praise of this paper and its capable editor, Mrs. McMaster, who undertakes the work of this paper gratuitously for the benefit of the Circles and the progress of Home Missions. Every woman in every church should have a copy. If each woman during the next year would gain one new subscriber, the number of readers would be doubled, and so many more be better instructed in Home Missions.

The *Bureau of Information* is still under the supervision of Mrs. C. W. King, whose address now is 80 Amelia St., Toronto.

WORK IN ONTARIO.

Rat Portage. Pastor, Rev. F. T. Tapscott.—Owing to continued drought at the early part of the year, affecting the water in the lakes and rivers around Rat Portage, it has been impossible to get out the logs and to navigate to the mines. The church here has suffered financially and numerically from this condition of things, many of its members having been employed in these industries. Notwithstanding this, the members of the church, led by their energetic pastor, are full of courage and hope, and have pledged themselves to labor more earnestly for the conversion of souls. Spiritual results have been larger during the last quarter than ever before. Pastor and people are working together as one, sacrificing much and cheerfully. The membership is 48, with 76 scholars in Sunday School; 16 have

been baptized since last report, and eight received by letter and experience. They have contributed about \$35.00 to Home Missions.

Sault Ste. Marie. E. S. Walker, Pastor.—Bro. Walker took charge of this work in June, 1899. Many new industries are being established in this town, and much capital is being invested, and the population has consequently rapidly increased. Bro. Walker feels how very large the opportunities and responsibilities, and writes: "My only hope is to preach the Word, rely upon the Holy Spirit, and work hard. The congregations are increasing, and we enjoy good evidence of the Spirit's presence." They have contributed \$111.00 to Home Missions, \$19.00 coming from the Circle of 19 members, and \$57.00 from the Sunday School of 80 scholars and 9 teachers. The present membership is 71. Three baptisms are reported and 10 additions by letter.

Midland. Pastor, L. N. Sirrell.—This town is steadily growing, and is presenting opportunities for work on every hand. The church has made substantial progress. The congregations are good since the new building was occupied, and are taxing its capacity very much. The Sunday School is small, only 45 members, but encouraging. Recently two of its members confessed their Lord in baptism. The Young People's Society is thriving. The prayer meetings are well attended, the Mission Circle of 15 members is active, and has sent to our treasury \$24.00. The present membership is 92. Eleven were received by baptism, and 12 by letter and experience. The grant from the Board has been, and will be still more, materially reduced, and they hope as soon as the debt of \$400.00 on the church is removed to become self-supporting.

Bracebridge. Pastorless.—Pastor E. J. Harris took charge of this field in October, 1899, but resigned last quarter. He writes concerning Bracebridge: "The church is in a prosperous condition, the congregations are good. Perfect harmony prevails. The different departments of church work promise well for the future." A deep interest in missions prevails. The B. Y. P. U. and Mission Band have together for some time been supporting a student at Samulcotta Seminary. The church contributed \$60.00 for missionary purposes, and the Sunday School \$18.00. Ten women in the Circle have raised \$16.00 for Home Missions. The debt which has been on the church building for some years has been entirely paid. Present membership is 68, six having been added by baptism and six by letter and experience.

Parry Sound. Pastor, A. F. Cobb. The present pastor assumed charge of this field Oct. 1, 1899. The congregations have continued to increase every month. A number of conversions and 15 baptisms are reported, making the present membership 70. The interest of the members in the Lord's work is increasing. Their giving has been liberal and systematic. Prayer services are full of interest, and the B. Y. P. U. is one of the brightest features. Besides meeting all regular and special expenses, and giving more than ever before to missions, the church has been able to raise \$550.00 for church debt. This is largely due to the efforts of the young people. The Sunday School of 100 members is growing. The Circle has increased from 5 to 22 members, and raised \$15.00 for Home Missions.

Burk's Falls and Doe Lake. Pastor, Thos. Bingham.—Pastor Gregory, who labored so faithfully and earnestly on this field, resigned last April, and the present pastoral relation was entered upon. At the end of last year the new parsonage was entirely freed from debt, and the church has subsequently made a long stride toward self support, they having asked a grant of \$200 less than last year. The interior of the church has been improved by the erection of a new platform and baptistry, and other additions, at a cost of \$86. So much for material things. As to spiritual things, nine have been baptized and five received by letter. The services are well attended. The Sunday School of fifty-two scholars is doing good work and has given \$5 to Home Missions, while the church contributed \$25. Present membership is sixty-five. At *Doe Lake* two have been baptized, and now the membership is nineteen, with thirty-five scholars in the Sunday School. They have given \$11.35 to Home Missions. The combined offerings of both churches and Sunday Schools for all missionary interests are \$122.60. Mission Circles are at work in both churches, and a Mission Band has been formed at *Burk's Falls* and has given \$2 to Home Missions. A student has been at work in *Sprucedale*, and five were baptized there recently.

Fort Francis. Pastor, J. N. McLean.—While *Fort Francis* is not enlarging as fast as was expected, our work there is growing probably faster than we expected. Brother McLean, during his stay on this field, is kept very busy looking after services at *Fort Francis*, *Emo*, *Koochiching*, *Barwick*, *Mine Centre*, *Boucherville*, and railway camps, meeting with and visiting the people, and has had considerable success. Two have been baptized and others converted. They are not yet able to commence building their church, but a central location has

been secured, and considerable material is ready. Several little girls have become interested in the new church, and have raised by their own efforts \$40 for the interior furnishing. The average attendance at the services is thirty. Our first contribution to this field was \$80, and this was supplemented by \$80 from the Minnesota Board, which was withdrawn after the first season. For this last summer's work, our society gave \$135.00. It is very desirous to have a missionary on this field the whole year.

STUDENT LABOR.

An army of young laborers for the Lord leave the halls of McMaster and Woodstock every spring for mission fields. The baptisms this year reported from these fields number forty-eight, while twenty-three have been received by letter and experience. The congregations of Leonora and Edwards are rejoicing in new chapels built. At Edwards the chapel is a neat frame one, with a seating capacity of 200, and was dedicated free of debt. Churches were organized at Dixie and Schreiber. Langton enjoyed a gracious revival. The work in general during the past summer was not so marked in spiritual fruitage as in former years. We give \$1,000 annually to this work.

FRENCH CANADIAN WORK.

Old Quebec. Bro. Dutaud writes:—"Our aggressive work consists in visiting wherever there are open doors. We meet often with strong opposition, if not on the part of the individual, we are leading to the truth, with those connected with them. The French Canadians have been taught to believe that those who become Protestants do it for money, therefore they are deemed traitors. We, the workers, are considered still worse for harming their church. Two families have recently left the Romish church, and it is causing quite a sensation in the countryside, and one young woman, a Catholic, is soon to be baptized, but the greater number do not dare to come out openly. The workers have to do their work very quietly. It is sometimes very difficult to reach the new converts, for if it were known that the minister were calling on them, bitter persecution to them would soon follow. In our mission hall we have services twice on Sunday, and one or two meetings during the week. The reading-room adjoining the church is open every evening, except in summer. Young men frequent this place, and, on invitation of the missionary, are often induced to attend the Gospel services. Contributions for Grand Ligne amounted to \$47.50. The hearts of these people are hard and stony with prejudice. Pray that the

hammer of God's word may break them. This work receives \$600 annually from our Board. The Mission Bands aim to supply \$500 of this amount.

Grande Ligne.—Of the six pupils who receive aid from our Society to the extent of \$300 annually, four have recently been converted, and one baptized, one has been our protege before, and is a conscientious Christian. The remaining one is a bright little girl. They are all interesting cases, and it is expected that they will be much profited by residence in the school. In Feller Institute there have been twenty-five conversions and twenty baptisms. In all there were 120 resident students last year.

Coaticook School.—The Grand Ligne Board have spent over \$2,000 in this school, and have concluded that the apparent returns do not justify them in continuing the school any longer, the French people not taking sufficient interest. We have given \$50 annually to this school.

WORK AMONG THE SCANDINAVIANS.

Alexander Grant Memorial Church, Winnipeg, Carl A. Johnson, pastor, is progressing most favorably both financially and spiritually, notwithstanding a number of removals. Four of the constituent members of the church in Red Deer, Alberta, were members here, among them Bro. Halvorson, who is now the pastor of that church; fifteen have professed conversion, two baptized, nine received by letter and experience, while fourteen have been dismissed to other churches, making the present membership forty-three. Two new Sunday Schools have been organized by this people. They are purchasing a new organ which will greatly assist the services. While helping themselves they have not forgotten others. Churches in other places, starving India, Brandon College, a Swedish Baptist Church, and Swedish General Conference, have all received aid from them, \$25 besides has been given to missions.

Scandinavia. Pastor, G. A. Johnson.—Soon after the departure of Brother Bergen from this field, Brother A. J. Sundberg was called. After some months he resigned, and the present pastor took up the work. A parsonage costing in cash about \$250 has been built at this station. An addition to the church will soon have to be made to accommodate the congregation. The church is progressing satisfactorily. The present membership is thirty-five; \$10 has been contributed for Home Missions, and \$5 for Foreign Missions; ten baptisms are reported.

Alberta.—In July, 1898, Rev. Mr. Stolberg, then pastor of Grant Memorial Church, made a visit west to Alberta, and found several colonies of Scandinavians in the Edmonton District, numbering perhaps 2,000 souls, who were needing and anxiously waiting to have the Gospel preached to them in their own language. The way was not opened up to meet their desire until in July, 1899, the Manitoba Women's Board decided to send a missionary. After waiting upon God to show them the right man, Bro. N. J. L. Bergen, who was then laboring at Scandinavia, was secured, and commenced his labors there, with headquarters at Red Deer, in the beginning of 1900. At once the pressing needs and cries on all sides for Gospel services and private work with individuals kept the missionary's time fully occupied. Bro. Bergen has recently been ordained at Innisfail. The two churches organized by him (Red Deer and Wetaskiwin) are in a prosperous condition; seventy have professed conversion and are living true Christian lives; twenty-two have been baptized, and a number of others will follow. At Red Deer (Swan Lake) the church has existed only six months. It has seventeen members and has contributed \$115 to external and internal work. Bro. J. Halvorson is the pastor. He, for lack of means, has to give a portion of his time to the support of his family, and cannot devote all his time to this work which so needs him. At Wetaskiwin, eighty miles north of Red Deer, the church was organized in June last with twenty-two members, eleven of whom were baptized at the time of organization. It has since grown to thirty-seven members. Three Sunday Schools have been organized. The work is enlarging all the time. The country is fast filling up with colonies of Scandinavians. Brother Bergen writes: "Doors are open; and people are coming in continually, and my hands are over-full, too many stations already, ten stations claim my attention. Besides, there are another half a dozen stations, or more even, that I have been unable to reach. All seem to be waiting for us. May the Lord some way give us men and means to enter while they are open. I have often felt weary, but quietness before Him who is the source of strength has strengthened me." The missionary spirit is in these churches. The Wetaskiwin church out of their limited means has subscribed \$150 for Alberta missions. Now is the day of opportunity in Alberta. Look upon the fields. They are white already to harvest. Shall we garner these precious souls for Jesus? Is our desire, Scandinavian Alberta for Christ? Then give much of prayer and money for this end.

GALICIAN WORK.

Until last July Bro. Burgdorff was engaged in this work in the Dauphin district, while Bro. Muscho had charge of the field at Stuartburn, north-east of Emerson thirty-five miles. Near here is a German settlement where a good work was started last year, a church organized and a building erected. Since Bro. Burgdorff can speak both German and Galician, it was thought wise to have him settle at Stuartburn and take charge of this combined work. This work is now very promising. Recently a woman was baptized. Through the kindness and generosity of the Baptist Young People's Union of the First Baptist Church of Brantford, \$200 has been given for a parsonage here, which will soon be built. Bro. Muscho, a God-sent man for this work, after leaving Stuartburn, has taken up work in Winnipeg, where there are upwards of 1,000 Galicians. By house to house visitation and services in the immigration sheds, he is telling out the sweet old story of Jesus' love. He reports five conversions.

We asked the Lord for means to prosecute this work, and He has graciously answered our prayers.

OUR NEW WORK.

At the close of our last report the trumpet call "Go Forward" was sounded; the women in the churches heard the sound, and by increased contributions, which gave a balance in the treasury at the end of the first twelve months, made it possible for your Board to undertake new work in our own province—at Schreiber and White River, on the C. P. R., in Algoma, and in the Temiscamingue district, 350 miles north of Toronto. Last May a hall was rented at Schreiber, and some funds subscribed for the support of a missionary on this field. Bro. Enge, a student of McMaster, was sent here. A church of twelve members has been organized, one person baptized, and eleven have united by letter or experience. This field is new, but in excellent condition, and the members are united. They are hoping to secure a permanent pastor. The C. P. R. grants a pass over their line to the missionary. Our Board gave \$50 to this promising work.

Temiscamingue.—Last May Bro. Peer, our pioneer missionary, was sent to this fertile agricultural district. He has had a very successful summer's work. In house to house visitation, by canoe and on foot, through woods and over trails and bad roads, our missionary has met the people, and many

men and women have been convicted of sin, some have professed faith in Christ, while one has been baptized, and many others are searching the Scriptures to know their duty. Services are held in school houses and log cabins, and the people delight in them. Bro. Peer has a Sunday School in every house where there are children. He gives them tickets and verses to learn, and has the children recite them to him on his next visit, and talks to them of Jesus, the children's Saviour. They enjoy this very much. A warm house, costing about \$300.00, is a necessity in this locality to enable the missionary to remain during the winter. Bro. Peer has been using a tent kindly given by Dr. Elmore Harris. There are about eighteen Baptists in this district, and others are expected to settle there shortly. The people have contributed to this work \$26.35. Our Board gave \$175.00 for the six months. Large opportunities for work present themselves on this field.

In closing this report, your Board would call special attention to the many appeals for help that are reaching them from every quarter of the land, appeals to which they desire to respond, and could respond, if the thousands of women in our churches who are not members of our Society could only be interested to pray and sacrifice a little for this work. Shall we not try to enlist these women, as well as to resolve to pray more, to work more, to give more ourselves, to hasten the coming of the Kingdom? O that we could sympathize more with Christ, as He feels the awful pressure, and says, "I must work." It was an heroic maiden, Grace Darling, who cried out in the morning after the storm that wrecked the Scottish steamer near Longstone lighthouse, "Father, we must save those men." Protestations of the impossibility were in vain. "*We must go.*" This logic bears them through the breakers, and saves nine men. For the sake of our country, for the sake of souls that are perishing, for Christ's sake, we must *go* or *send* to those who are appealing to us for help.

MRS. J. GIBSON, *Secretary.*

TREASURER'S SIXTEENTH ANNUAL REPORT.

GENERAL STATEMENT.

May 1st, 1899, to April 30th, 1900.

RECEIPTS.

Balance May 1st, 1899.....	\$	3	92
Circles.....	\$4,192	67	
Bands.....	443	01	
Miscellaneous.....	496	22	
			<u>\$5,131 90</u>

Galician Fund.

Circles.....	\$	66	61
Bands.....		1	00
Individuals.....		367	00
			<u>\$ 434 61</u>
			<u>\$5,570 43</u>

EXPENDITURES.

General Treasurer, Ontario—for Salaries.....	\$1,810	00	
“ “ “ —Students' Supplies.....	1,000	00	
			<u>\$2,810 00</u>
N. W. Board—Scandinavian Work—Salaries.....	800	00	
“ “ “ Work in Alberta.....	250	00	
			<u>1,050 00</u>
N. W. Board—Work among Galicians.....			500 00
Treasurer Grande Ligne—Salaries.....	\$	600	00
“ “ “ —Six Students.....		300	00
“ “ “ —Coaticook School.....		50	00
			<u>950 00</u>
Printing, Stationery, etc.....			87 60
Directors' Expenses.....			22 34
Balance in Bank.....			150 49
			<u>\$5,570 43</u>

GENERAL STATEMENT.

May 1st to October 20th, 1900.

RECEIPTS.

Balance on hand.....	\$	150	49
Circles.....	\$1,876	28	
Bands.....	156	06	
Miscellaneous.....	90	02	
			<u>2,122 36</u>

Galician Fund.

Circles and Bands.....	\$	44	25
Individuals.....		283	91
			<u>328 16</u>
			<u>\$2,601 01</u>

EXPENDITURES.

Ontario—Salaries	\$1,065 00	
“ —On act. Student Labor.....	247 50	
		\$1,312 50
N. W. Scandinavian Work.....		525 00
“ Galician Work		250 00
Quebec—Salaries.....	\$ 300 00	
“ —Six Students.....	150 00	
“ —Coaticook School.....	25 00	
		475 00
Printing, etc.		11 87
Directors' Expenses, etc.....		10 45
Balance—General Fund.....	\$ 3 42	
“ —Galician.....	12 77	
		16 19
		<u>\$2,601 01</u>

Audited and found to be correct.

EDWARD B. FREELAND, }
P. E. BOYD, } *Auditors.*

LIFE MEMBERSHIPS ISSUED SINCE MAY 1ST, 1899.

CIRCLES.

Mrs. E. H. Pink, St. Thomas; Mrs. Harriet Saxon, Aylmer; Mrs. Sophia Spence, Aylmer; Mrs. Charlotte Millard, Aylmer; Mrs. Edward Mainwaring, St. George; Mrs. George Jeffery, Talbot street, London; Mrs. L. Crutts, Centre street, St. Thomas; Mrs. G. Vail, St. Thomas; Mrs. George T. Webb, Brampton; Mrs. William Wilkinson, Sarnia; Mrs. Albertina Brownlee, Hes-peler; Miss Violet Elliott, Jarvis street, Toronto; Mrs. R. G. Spofford, Port Arthur; Miss M. J. Hallam, First Church, Woodstock; Mrs. Jos. A. Jackson, Petrolia; Mrs. Abraham Yager, Petrolia; Mrs. Della Cline, Aylmer; Mrs. Sarah A. Harris, Aylmer; Mrs. T. C. Robertson, Galt.

BANDS.

Miss Ada Bradshaw, Murray street, Peterboro'; Miss Clara Sainsbury, William street, Chatham; Mrs. Emma B. Bastow, Murray street, Peterboro'.

HISTORICAL SKETCH OF THE WOMEN'S HOME MISSIONARY SOCIETY OF WESTERN ONTARIO.

BY MRS. H. E. M'MASTER.

The Women's Baptist Home Mission Society of Ontario was organized in the Jarvis Street Church, Toronto, on Dec. 12, 1884, by thirty-seven delegates, representing Baptist Churches of Western Ontario, called together for the purpose. This Society was organized as an auxilliary to the general Society, for the purpose of assisting in its work, as well as to undertake some fields where, for various reasons, the latter were unable to work. The money was to be raised by Circles and Bands, to be organized in the churches.

The first work undertaken by the Society was in the so-called Muskoka district of Ontario and Manitoba. A little later it undertook to raise \$1,000.00 a year for student summer labor, and still later was added work in Quebec Province, embracing the salary of a missionary in the city of Quebec, and the support of five pupils at Feller Institute, at \$50.00 a year each.

During the first year forty Circles were organized, and \$1,364.32 raised. Within the two years, 1888 and 1889, \$2,000.00 was raised, in addition to the regular income, for the new stone building at Grande Ligne, put up after the fire. The work and income of the Society gradually increased, until, in 1900, there were 212 Circles and 87 Bands; and \$5,570.00 was raised, \$500.00 of this amount being voluntary contributions to the Galician work of the North-West, the necessity of this latter having been laid before the Board in June, 1899.

Mrs. A. R. McMaster, the first President elected, held that office until 1894, when she was succeeded by Mrs. C. J. Holman, who filled the position with great efficiency, until obliged to resign in 1900.

Women's Baptist Home Missionary Society of Eastern Ontario and Quebec.

OFFICERS FOR 1900-1901.

Honorary President.

MRS. N. LINK.

President.

MRS. A. A. CAMERON.

First Vice-President.

MRS. A. N. FRITH.

Second Vice-President.

MRS. W. W. McMASTER.

Recording Secretary.

MISS M. E. MILLAR.

Treasurer.

MRS. D. H. HUDSON, 249 Lisgar St., Ottawa.

Corresponding Secretary.

MRS. C. E. PARSON, 206 Stewart St., Ottawa.

Secretary of Mission Bands.

MISS A. MUIR, 15 Bayle St, Montreal.

Superintendent of Mission Boxes.

MISS M. GARNER, Maxville, Ont.

Members of Board.

Retiring in 1901.—Mrs. M. P. McIlhenney, Mrs. J. E. Jamieson, Mrs. J. B. Halkett, Mrs. H. McDonald.

Retiring in 1902.—Mrs. D. Bentley, Mrs. O. C. Edwards, Mrs. A. A. Tomlinson, Mrs. C. W. White.

Retiring in 1903.—Mrs. A. B. Hudson, Mrs. J. D. McLean, Mrs. Arthur Campbell, Mrs. W. R. Stroud.

Retiring in 1904.—Mrs. A. K. Blackader, Mrs. W. E. Matthews, Mrs. S. Whitcomb, Mrs. Metcalfe, Mrs. K. McDonald, Mrs. A. E. Matthews.

Superintendent of Post Office Crusade.

MRS. D. McLEAN, Thurso, Que.

Superintendent of Literature.

MRS. C. W. KING, Toronto.

HISTORICAL AND ANNUAL REPORT OF WOMEN'S BAPTIST HOME MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

The Women's Baptist Home Missionary Society of Eastern Ontario and Quebec was organized the 14th day of November, 1889, in the First Baptist Church, Ottawa.

Previously there had been no organized effort on behalf of Home Missions by the women of the east. The first election of officers resulted as follows: Mrs. G. W. Avery, President; Mrs. A. B. Hudson, First Vice-President; Mrs. M. P. McIlhinney, Second Vice-President; Mrs. C. E. Parson, both Recording and Corresponding Secretary; and Mrs. J. D. McLean, Treasurer; with the following as Board of Directors: Mrs. S. Barlow, Mrs. S. Whitcomb, Mrs. W. H. Beatty, Mrs. W. R. Stroud, Mrs. R. McGregor, and Mrs. J. C. Jamieson.

The Constitution used by the Western Society, with a few changes more adapted to the needs of the new Society, was adopted.

The Constitution declared that the object of the Society should be to promote the preaching of the Gospel and the dissemination of the principles of the denomination known as the Regular Baptist Church throughout the Dominion of Canada. Also, that it should be auxiliary to the Baptist Convention of Ontario and Quebec, and its work has always been carried on upon these lines.

Application was made to the General Board for recognition in their Home Mission work, which was heartily accorded, and Beckwith was given to the Society for its first charge.

Written circulars were sent out to the Circles in the Canada Central, Ottawa and Eastern Associations, also to churches where no circles existed, asking the co-operation of the women. Twelve responded and promised support to the new Society. The following names are on the Honor Roll:—Brockville, Carleton Place, Dominionville, Delta, Kingston, Osgoode, Ottawa, Perth, Pembroke, South Gower, Westport and West Winchester.

The work at Beckwith commenced from the beginning, as the church had been disorganized and the building fallen into

decay for some years, so that practically it was a new cause, but by the united efforts of the few still remaining upon the field and the Society, assisted most untiringly by Rev. P. H. Anderson, then pastor at Drummond and Middleville, the building was repaired and the church reorganized. Mr. Gunton, then a student, was sent to the field. Besides his support, the Society also gave a small sum towards the refurnishing of Feller Institute which had been partially destroyed by fire.

The second year, 1891, the Society undertook another field, the partial support of Billerica and Clarendon. Funds were received from nineteen Circles, one Young People's Society and one Mission Band.

The third year, 1892, mission boxes were first sent out, the Society undertaking to supply all boxes to be sent in Eastern Ontario and Quebec. Besides its regular work, a hall was fitted up in Portland for the holding of service, and a small sum given towards the work of Mr. Bullock among the Roman Catholics in Hull.

The fourth year, 1893, additional work was undertaken at Potten, in the Eastern Association, and Mrs. Vaux was appointed the first Superintendent of mission boxes.

The fifth year, 1894, Mrs. J. D. McLean wished to be relieved of her office as treasurer, and our present efficient treasurer, Mrs. D. H. Hudson, was elected. To Mrs. McLean belongs the honor of caring for the first money raised by the Society, and though the sums were small, still in God's own way they were the means of doing good. Mrs. Cole acted as superintendent of mission boxes during this year.

Regular appropriations were inaugurated during 1895 to Grand Ligne work, in the form of an annual scholarship at Feller Institute.

The sixth year a new church was organized on the Clarendon Field, at North Clarendon, and work was undertaken at Baldwin's Mills.

At the annual meeting of this year (1895) Mrs. George W. Avery, who had been President of the Society since its organization, by her earnest wish was relieved of that office and Mrs. W. R. Stroud was chosen to fill the place. This year marked the beginning of regular appropriations to North-West Missions.

In 1896, for the first time, a Recording Secretary was chosen, Mrs. A. N. Frith being elected to that office, and a

Secretary of Mission Bands was appointed. It was also decided to ask the Circles to observe two regular days of prayer during the year—united prayer for missions and missionaries both at home and abroad—the date to be fixed at the annual meeting.

In 1897, no change was made on Home Mission fields, but a slight increase in appropriation for North-West missions. As Mrs. A. N. Frith was this year chosen Vice-President, Mrs. Kenneth McDonald was elected to fill the place of Recording Secretary.

During the year 1898, the money for Grande Ligne work, hitherto appropriated to annual scholarships at Feller Institute, was voted to the partial support of Rev. Geo. McFaul in evangelistic work among the Catholics in the Ottawa Valley. This action was taken by the advice of the Grande Ligne Board.

The Tenth Annual Meeting of the Society was held in October, 1899, in the First Baptist Church, Ottawa, where it first began its existence, and proved unusually interesting. The receipts for this year were as follows: For Home Missions, \$772.45; North-West, \$194.03; Grand Ligne, \$155.35; a total of \$1,121.83. It was decided at this meeting to make an effort to raise the one-third advance desired by the denomination to close the century.

At the close of the tenth year, Mrs. N. Link, one of the constituent members of the Society, also one of its heartiest workers, was unanimously chosen Honorary President.

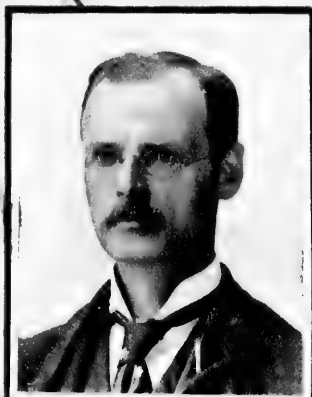
The eleventh year's work just closed, the 3rd of October, 1900, has been along the same lines as in the past. Beckwith, Billerica, Clarendon, North Clarendon, Potten and Baldwin's Mills, in connection with Barnston, comprise the Home Mission fields. A grant to the North-West or Scandinavian work, and also to Mr. McFauls' support, and a new interest opened up by a grant of \$50.00 towards Indian Missions. The Circles were asked to make a special effort to raise \$50.00 towards the building of the much-needed wing at Feller Institute.

As Mrs. Stroud wished to retire from the Presidency, the Society was reluctantly obliged to acquiesce in her decision, also Mrs. Kenneth McDonald, Recording Secretary.

At the close of the eleventh year forty-six Circles and fifteen Bands were reported as contributing to the Society.

L. O. PARSON.

BAPTIST WORTHIES.



(1) REV. ALEX. GRANT.
(3) REV. D. A. MCGREGOR, B.A.

(2) REV. A. STEWART.
(4) REV. E. W. DADSON, D.D.

The
Oct. 1st

Home M
Grande I
North-W

Home M
North-W
Grande I
Expense

Mrs. C.
Mrs. H.
Mrs. W.
Mrs. W.
Mrs. De
Miss Je
Miss El
Mrs. C.
Miss M.
Mrs. K.
Mrs. Va

TREASURER'S STATEMENT.

The General Statement of the Treasurer for the year closed, Oct. 1st, 1900, is as follows:

RECEIPTS.

Home Missions.	\$ 949 82
Grande Ligne.	160 26
North-West.	286 08
	<u>\$1,396 16</u>

DISBURSEMENTS.

Home Missions.	\$ 830 00
North-West.	175 00
Grande Ligne.	150 00
Expenses.	21 01
	<u>\$1,146 01</u>

Balance.	<u>\$ 250 15</u>
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LIFE MEMBERS.

Mrs. C. E. Parson.	1892	Mrs. W. E. Matthews.	1897
Mrs. H. Smart.	1893	Mrs. S. Whitcomb.	1897
Mrs. W. W. Weeks.	1894	Miss E. Gibson.	1898
Mrs. W. D. Stroud.	1894	Miss Simpson.	1898
Mrs. Douglass Cameron.	1895	Mrs. R. Woodley.	1898
Miss Jennie McArthur.	1895	Mrs. W. Paine.	1898
Miss Ella Tracey.	1895	Mrs. Throope.	1899
Mrs. C. F. Whitley.	1895	Mrs. Derbyshire.	1899
Miss M. E. Miller.	1896	Mrs. C. J. Dent.	1900
Mrs. K. McDonald.	1896	Mrs. J. C. Sycamore.	1900
Mrs. Vaux.	1897	Mrs. A. A. Ayer.	1900

Board of Foreign Missions.

OFFICERS FOR 1900-1901.

Chairman.

REV. S. S. BATES, B. A.

Vice-Chairman.

JOHN FIRSTBROOK, ESQ.

Secretary.

REV. J. G. BROWN, B. A.

Treasurer.

REV. E. T. FOX, M. A.

Executive Committee.

REV. S. S. BATES,
JOHN FIRSTBROOK, ESQ.
REV. J. G. BROWN.
J. G. SCOTT, Q. C.

PROF. J. H. FARMER, LL.D.
WILLIAM CRAIG, ESQ.
JOS. N. SHENSTONE, ESQ.
REV. J. DENOVA, LL.D.

REV. E. T. FOX.

Elected by Convention.

Retiring in 1904—Rev. S. S. Bates, William Craig, Rev. J. A. Gordon.

Retiring in 1903—John Firstbrook, Geo. McLagan, Prof. J. H. Farmer, LL.D.

Retiring in 1902—J. G. Scott, Q. C., Rev. J. Denovan, LL.D., James Baird.

Retiring in 1901—A. A. Ayer, Rev. R. R. McKay, Jos. N. Shenstone.

Associational Secretaries.

Western	Rev. J. J. Ross.
Elgin.....	" Geo. Cross, Ph. D.
Norfolk	" D. Dack, B. D.
Niagara	" J. L. Gilmour, B. D.
Brant-Oxford.....	" D. M. Mihell, M. A.
Guelph.....	" G. T. Webb.
Middlesex-Lambton.....	" W. M. Walker, B. A.
Walkerton.....	" T. J. Murdock.
Owen Sound.....	" John McKinnon.
Northern	" L. M. Weeks, B. D.
Toronto	" John McIntosh, B. A.
Whitby-Lindsay	" Jas. Pollock.
Peterboro.....	" J. Bastow, M. A.
Canada Central..	" G. C. Rock.
Ottawa.....	" J. R. Jackson.
Eastern	" J. R. Webb.

THIRTY-FOURTH ANNUAL REPORT OF THE FOREIGN
MISSION BOARD OF THE BAPTIST CONVENTION
OF ONTARIO AND QUEBEC.

*Being a Report of the Foreign Work for the Calendar Year
1899, and Half of the Year 1900, and of the Home
Department for the time between the
Convention held in May, 1899, and
that held in October, 1900.*

We are nearing the close of another century, without any doubt in many respects the most momentous in the world's history. We are about to be ushered into a new century, to the changes and events of which we may well look forward with mingled feelings of wonder and fear, only to be stilled by the voice of Him who said, "Let not your heart be troubled, believe in God, believe also in Me."

It is natural that under circumstances such as these we should make a retrospect of the century just ending, partly that we may forecast the future,—for the twentieth century has its roots in and grows up out of the nineteenth—and partly that we may read the signs of the times and learn the lessons which the past century has for us, that we may be wise in our day and generation.

Now, a study of history reveals the fact that each century witnesses the evolution of some dominant idea, which, incarnating itself in the life of the time, revolutionizes and reorganizes society, and determines the course of history.

If we ask what idea or thought more than another has dominated the life of the nineteenth century, to all thoughtful minds there can be but one answer—the missionary idea or the idea of world-wide evangelization.

A little before the dawn of the present century this idea rose on the horizon of Christian thought and began to assert itself.

At first it met with the bitterest opposition. The idea of world-wide evangelization was looked upon as "fanatical, dangerous and revolutionary," and those who advocated it denounced in pulpit, pew and press. But it came to stay, for it was God's thought. How completely it has conquered may be judged from the fact that to-day there is not a single denomination of any size or influence which has not its Foreign Mission Society. Indeed the very Christianity of the man who professes not to believe in Foreign Missions is seriously questioned. Perhaps on no other question has there been so complete a change of thought and attitude on the part of the Christian church, as on that of the church's duty to evangelize the nations.

Coincident with the growth and spread of the missionary idea has been the marvellous opening of closed doors, and the removal of barriers. On their way to the sepulchre to anoint the body of Jesus with their sweet spices, the women said wistfully, one to another, "Who will roll us away the stone from the door of the sepulchre?" But when they looked the stone was rolled away, for it was very great. So, a few decades ago, when the Church of God began with fear and trembling to enter upon the evangelization of foreign peoples, the cry was, "Who will roll away the stone? Who will open the door?" When lo! by the power of Him, who has all authority in heaven and on earth, every barrier has been removed and every door thrown wide open; though, for a time at least, China would seem to have closed her gates to the messenger of Christ.

No less wonderful than the providential opening of doors has been the marvellous success that has attended the efforts of missionaries in foreign lands. Not even during the first hundred years of the Christian era has there been greater success in the spread of the Gospel than during the past century.

HOME DEPARTMENT.

At the Convention in May last (1899), two events of vital importance to our Foreign Mission work occurred—the resignation of Dr. McDiarmid as Secretary, after nearly seven years of faithful and efficient service, and the resolution of the Convention to raise \$150,000 during the coming conventional year of seventeen months, as a Forward Movement in Missions, of which \$60,000 was apportioned to Foreign Missions.

The present Secretary entered upon his work early in July, 1899. Owing partly to inexperience, and partly to the vast amount of work to be done, he has found the office a heavy one.

His first efforts were directed to the removal of the large deficit resting upon the Board. In this work he was greatly encouraged by the kindly help and sympathy of many friends of the cause. In March last the last vestige of the debt disappeared, and a surplus was registered. During the year, in addition to the large correspondence, the Secretary has visited the Toronto, Niagara, Norfolk, Elgin, Brant-Oxford, Walkerton, Northern, Peterboro' and Ottawa Associations. Of course, not every church in these Associations was visited on these tours. Everywhere he has been kindly received and given an attentive hearing, and is glad to report a warm interest in the work in almost every church.

FORWARD MOVEMENT.

During the year the canvass for the \$60,000 for Foreign Missions has been vigorously pressed. In this work the Associational Secretaries have rendered efficient aid. On the whole, the response, considering the multitude of appeals, has been gratifying. The Treasurer reports receipts up to Oct. 15th as \$55,046.44, divided as follows:—Churches, \$19,172.29; Sunday Schools, \$2,333.14; Women's Societies, \$15,840.06; legacies, \$3,096.43; sundries, \$1,153.17; individuals, \$12,533.47; Y. P. S., \$917.88; surplus, \$240.56.

NEW MISSIONARIES.

Last fall Rev. R. Routledge, our missionary at La Paz, Bolivia, sent the Board a strong appeal for a man to assist him in the English College, which he had just opened with such bright prospects. In answer to this appeal the Board appointed Rev. C. N. Mitchell, M.A., and wife, of Chilliwack, British Columbia. After spending about two months visiting the churches, Brother Mitchell, accompanied by Mrs. Mitchell, set sail from New York for South America in February last, and reached La Paz in April.

About the same time that the appeal from Brother Routledge came to hand another strong appeal was received from Brother Reekie, our missionsry at Oruro, asking that the Board send out another missionary family, and a single lady to open up a school for girls. Encouraged by the healthy condition of the Bolivia Fund, by the evident interest taken in this new mission by our churches, and by the prospects of the missionaries attaining self-support within a year or two after their arrival in the country, the Board determined to answer this appeal also. Fortunately applications were received for service in Bolivia from two whom it would be a pleasure for any Mission Board to

appoint—Mr. A. G. Baker, B.A., and Miss B. E. Gile, B.A., both of the last graduating classes at McMaster University. It was, therefore, with hearty unanimity that the Board appointed Mr. Baker and his fiancée, Miss Musa Dyer (now Mrs. Baker), and Miss Gile our missionaries to Bolivia. They will (D.V.) leave Canada early in November.

It is five years this fall since the Board has been able to send out a new missionary to India, with the exception of Miss Morrow, who went out two years ago. With quite a number of missionaries nearing the time when furlough will be necessary, and with no one to take their places, it was evident that our Mission in India was nearing a serious crisis. Last fall, owing to the generous offer of a well-known friend of missions in Toronto, the Board felt that the condition of the finances warranted us in sending out a new missionary, and, in answer to our appeal, Rev. A. Imrie, B.A., pastor of the Aurora and King Baptist Churches, applied and was accepted. To our great disappointment he was unable to leave for India last fall. Owing to a surgical operation, he has not yet been able to start for India. We hope that his departure will not be long delayed. It is with much gratitude to God that we are able to report the appointment of four other missionaries for India—Dr. A. W. Woodburne, Mrs. Woodburne, Miss Gertrude Hulet, M.D., and Miss Mary R. B. Selman, the two latter going out under the auspices of the Women's Board of Ontario. Dr. Woodburne is a graduate of the Medical Department of the Western University, at London. He studied medicine with a view to becoming a medical missionary. He was ordained in the Adelaide Street Church, London, on Sept. 18th, and goes out with the full confidence of every member of the Board. Mrs. Woodburne is a daughter of Dr. Lincoln, of Armada, Michigan, and is a lady of culture and experience. These four missionaries sailed from New York on the 29th of September.

RETURN OF REV. J. R. STILLWELL.

Early in 1899 the health of Rev. J. R. Stillwell, Principal of the Samulcotta Theological Seminary, began to fail. Years of intense application to his duties as teacher and principal finally brought on congestion of the brain and general breakdown of the system. With the hope that a few months rest, and a change from the seminary to field work, would restore him without the necessity of a return to Canada, upon the advice of his physician, he spent a short time on the Nilgiri Hills at the Government sanitarium. He returned to Cocanada in July to assist Brother

Laflamme in the work of the Cocanada field, but within a month it became evident that the benefit he had received by his sojourn on the hills was only temporary, and he was reluctantly compelled to relinquish his work and return to Canada. Accompanied by Mrs. Stillwell and their two daughters, they reached Toronto in December last. After nine months rest at Pembroke, Brother Stillwell has so far recovered as to be able to enter the Pastorate, and has accepted a call to the church at Kinmount.

RETURN OF THE McLaurins.

It was with unfeigned pleasure that many of our churches have been permitted during the year to greet the honored founder of our Mission in India, Rev. Dr. McLaurin, who, after eight years labor in connection with American Baptist Missionary Union, returned to Canada in August of last year. He was accompanied by Miss A. E. Baskerville, who, after nearly eleven years service as our missionary at Cocanada, returned for rest and recuperation.

DEATH OF DR. DADSON.

It seems fitting here that reference should be made to the death of Dr. Dadson, at the time of his death and for several years before, a member of the Board. No man in the Baptist ministry enjoyed the love and esteem of his brethren more than Dr. Dadson. "He was a good man, full of the Holy Ghost and of faith, and much people were added to the Lord."

ECUMENICAL CONFERENCE.

It may not be amiss to refer to the great Ecumenical Conference on Foreign Missions, which met in New York for ten days, from April 21st to May 1st of this year. The Foreign Mission Board was represented by seven delegates. The Conference was undoubtedly the greatest gathering of its kind in the world's history, and was attended by about 2,500 delegates, of whom over 700 were missionaries from the field. It has already been productive of untold good to the church, and to the world, for the immediate evangelization of which the Conference met, prayed and planned.

NATIONAL BAPTIST CONVENTION.

Another great Convention during the year which will mean much for the cause of missions was the First National Baptist Convention, held at Winnipeg in July last, at which the Secretary had the honor to represent the Board. We are glad to record a

deep interest in Foreign Missions on the part of the churches in the west. During the year the salary of Mr. Davis, who represents the Manitoba Convention in India, has been sent on promptly.

BRITISH COLUMBIA.

At the close of the Winnipeg Convention Dr. McLaurin kindly consented to represent the Board at the British Columbia Convention. He received a warm welcome both at the Convention and among the churches, the majority of which he visited before returning. The Convention decided to enter upon Foreign Mission work under the auspices of our Board, adopted Rev. A. A. McLeod and wife, our missionaries at Anakapalli, India, as their representatives, and pledged themselves to raise \$800 on his salary the first year, the amount to be increased to \$1,200 the following year if possible. Already this year the British Columbia churches have sent over \$400 for Foreign Missions to Treasurer Fox.

FOREIGN DEPARTMENT.

INDIA.

COCANADA.

This is our oldest Mission field—the mother of all the other Mission stations. It was here that John McLaurin, 26 years ago, planted the banner of the gospel for the Baptists of Canada. Already this field has been three times sub-divided; Samulcotta, Peddapuram and Ramachandrapuram being once integral parts of the Cocanada field. Here, during the year under review, our devoted Brother Laflamme has toiled with all the enthusiasm of his nature. He is one of the busiest and hardest worked men in India, and his influence upon all classes increases from year to year.

Realizing the necessity of reaching the large number of educated natives in Cocanada, he has opened a Book Depot and Reading Room, for which he invites friends to send wholesome reading matter, whether books, papers or magazines. He has also began the publication of a Telugu newspaper, called the "Ravi," which is bound to meet a felt want among the natives, whether Christian or heathen. Under Mr. Laflamme's direction the Industrial School, which was removed from Samulcotta to Cocanada, has attained to a high degree of efficiency. A fine new

Mission boat, for the Ramachandrapuram field, was completed during the year and safely launched. It is proposed to add to carpentry, metal working, bricklaying and other trades as soon as possible.

The work of the Telugu Church in Cocanada for the year has two marked characteristics—the enlargement of Sunday School effort and the rapid development of the Church in the matter of self-support. The Sunday Schools number about 25, with 50 teachers and an attendance of 850. In fact there are schools in every part of the town. "I could write a book," writes Brother Laflamme, "on this work alone; it is so pregnant with interest and full of promise."

In the matter of self-support, the Church has made a remarkable record. It has entirely assumed the support of its Pastor and raised 100 rupees more than in any previous year. The Pastor and Missionary opened the Word of God on the matter of giving; the Church prayed about it; a subscription committee was appointed; the envelope system introduced; and the result was the raising of rupees 350. This equals \$9.30 per member in Canada. Summing up his work for 1899, Mr. Laflamme writes: "Though pressed with many calls that seemed at the time to interfere with my direct work of preaching the gospel, I find that never before have I been able to preach so often, nor to reach so many souls with the message. To me this has been one of the busiest and in many ways the most blessed years of my ministry."

The heart of every missionary and native Christian has recently been saddened by the death by cholera, of Rev. Jonathan Burder, pastor of the Cocanada Church. He was the most gifted and most eloquent of all our Telugu preachers. It is doubtful if he was surpassed by any native preacher in the Telugu country in his knowledge of the Hindu religion, and in his ability to present the gospel to the higher classes.

The Girls' Boarding School, under the care of Miss Murray since the return of Miss Baskerville, has had a most prosperous year. With its splendid new dormitories for the Girls' Boarding School, the commodious class rooms, and the fine new bungalow for the lady missionaries, the Davies Memorial Compound contains a group of buildings which any Mission in India might well be proud of.

Miss Simpson has had a busy year in the Zenanas. New houses are continually opening up, and the number desirous of

instruction increasing. The Caste Girls' School continues to flourish.

The Timpany Memorial School for English and Eurasian girls and boys, in spite of many discouragements through sickness on the part of the teaching staff, has had a good year. Miss Folsom, the efficient principal, must soon return to America for rest and recuperation.

AKIDU.

Rev. J. E. and Mrs. Chute are our missionaries in this, the largest of our Mission fields in point of the number of native Christians. Up to December of last year, Miss Stovel had been associated with the Chutes in the work, when she became the wife of Rev. A. A. McLeod, our missionary at Anakapalli. Miss Stovel spent over 10 years of exceedingly arduous and fruitful labor on this field, and heaven alone will reveal all that she has been enabled to accomplish. Her place has been filled by the appointment of Miss Morrow.

Both Mr. and Mrs. Chute have spent a busy year. Speaking of Mrs. Chute's medical work, Mr. Chute writes: "Medical work has been more prosperous in self-support also. Over 400 rupees were collected for medicines and treatment during the year. All those who are able are charged the full value for the medicines and something for the treatment, while the very poor are given medicine and sometimes food also, free. Many have been made our friends through the hospital work, and are glad to receive us into their villages when on tour. The attitude of the Caste people towards us is markedly different in villages near enough to Akidu to have been affected by the hospital work. They have begun to realize that we are their best friends—not their enemies." During 1899 alone Mrs. Chute treated 2781 cases, while 61 in-patients entered the hospital.

Speaking of the condition of the churches on the field, which number 10, Mr. Chute writes: "Some of the churches may show a decrease in membership, but we believe that is the only sense in which a decrease is marked. We think the quality of the Christian life is on the rise quite generally, and our chief effort has been in that direction during the year. Especial care has been exercised in the receipt of candidates for baptism, consequently a large number of applicants have been refused. Thus the number of baptisms is smaller than might have been."

Two of the churches on the field are entirely self-supporting, viz., Akidu and Gunnanapudi. In the latter church a series of special services were held by Brother Chute, assisted by Brother McLeod, for the deepening of the spiritual life, in October last.

VUYYURU.

Rev. H. E. and Mrs. Stillwell and Miss K. S. McLaurin are our missionaries on this large and fruitful field. Miss McLaurin, with her five Bible-women, has spent perhaps the busiest year of her life in India. She has toured extensively, and nearly everywhere met with a hearty welcome from the women—Caste and non-Caste alike. Station work, too, has gone steadily forward.

Not the least important part of Miss McLaurin's work is that for the Christian women and children on the field. In this respect the work is most inspiring.

Brother Stillwell has been able to rejoice over many converts during the year—192 converts being baptized. A remarkable work of grace is reported in the village of

Ayyinki.

"The arm of the Lord has been most strikingly laid bare in the case of the village of Ayyinki. For many years there have been but two Christians here and no signs of fruitfulness. Our own faith was not much stronger than that of the Pastor, who confessed that he left but one page in the church register for this village, because he believed no more would be needed. But the Spirit, blowing where He listed, rebuked us by His mighty moving upon those villagers. Eleven heads of families have been baptized, and about thirty others have been under instruction for some time. May the Lord protect and complete the work thus begun."

The preachers on this field, who are a noble band, with few exceptions have done excellent work. Of one of these, Brother Stillwell writes: "The testimony of a Government official in reference to K. Samson's influence, is worthy of record. This officer, who is the Tahsildar (Magistrate) of the Taluq (county) in which this preacher's village is situated, informed me that a few years ago the place had a very unsavory reputation, and figured frequently in criminal proceedings. He then added that a perceptible change had taken place in the character of the village, and concluded by saying that this improvement was

commonly attributed to the efforts of the Christian teacher there, assisted by the Bible-woman Jane.

In the matter of self-support, the churches, which number five, with a total membership of 1,058, have done remarkably well, considering the hard times owing to the high price of food, the cheapness of labor, due to an influx of refugees from the famine districts, and a partial failure of the dry crops.

It has been decided, with the consent of the Board, to remove the Boys' Boarding School at Vuyyuru to Akidu, and substitute therefor a Girls' Boarding School.

RAMACHANDRAPURAM.

The missionaries on this, the most populous of all our Mission fields, are Rev. J. E. and Mrs. Davis and Miss Hatch.

Brother Davis has had great joy in his work during the year. God has come very near to him, and, though not very many converts have been baptized, the field seems on the verge of a large ingathering, especially among the Madigos. A great deal of touring has been done and the gospel preached to multitudes. Much attention has been given to special services for deepening the spiritual life of the churches. Brother Davis is enjoying his fine new Mission boat, built at Cocanada. This boat is the gift of the children of the late John Harris, of Brantford.

INCIDENT IN THE WORK.

"In August we baptized a leper in Mendapett. His testimony in the church was the brightest we had ever heard in India. He went about like a bird that had lately found its freedom, singing hymns and telling everywhere what great things Jesus had done for him. In less than three short months he was freed from his loathsome disease and called to sing the song of Moses and the Lamb in the better country. But his testimony is still bearing fruit in that village." Miss Hatch reports the opening of 14 new villages to the gospel, and the gradual growth of confidence between the Missionary and the women on the field.

A new Leper Asylum, the only one on the East Coast between Madras and Calcutta, has been opened under the auspices of Miss Hatch, assisted by friends in America and Great Britain.

SAMULCOTTA SEMINARY.

Rev. John Craig, our senior missionary, has succeeded Rev. J. R. Stillwell as principal of the Seminary. The moral and spiritual tone of the school has been on the whole fairly good, and a good deal of Christian work done by the students in the town and surrounding villages. The visit of Mr. Eddy, Traveling Secretary of the Y.M.C.A., was very helpful and stimulating. Before leaving he organized a Y. M. C. A. among the students.

In the Theological Department six young men were graduated. One of the members of the graduating class, Daran Mokshanandam, died during the year of cholera. Another student was attacked, but recovered. In the Secular Department the students did well at the departmental examinations.

At the request of the Conference in India, the Board has authorized the opening early in 1901 of a Normal Department in connection with the Seminary. This will meet a long-felt want in the Mission.

PEDDAPURAM.

Brother Walker returned to his work last fall, leaving Mrs. Walker behind temporarily that she might spend an extra year with the children. During Brother Walker's absence in Canada the field suffered somewhat from lack of proper oversight, especially as Brother Craig, owing to the work in the Seminary, could give it only a small share of his time. Since his return, however, a decided change for the better has taken place.

During the year the shadow of the famine again fell upon the field, although the distress is not nearly so acute as two years ago. Some of the famine money sent out for distribution has therefore been used to relieve the distress on this field.

During the period under review 46 have been baptized. Owing to the fact that no one is baptized during the distribution of famine relief, the number is much smaller than it might have been, many applicants for baptism being refused.

Miss McLeod reports the baptism of a woman of the Razu caste. Several Kapu (Sudra) women say they are believing, but have not the courage to confess Christ. Fifty-two days were spent in tour. "Scarcely ever have we met with a rebuff on these tours; good hearings are granted us everywhere."

TUNI.

Rev. H. C. Priest, Mrs. Priest and Miss Ellen Priest are our missionaries at Tunî. Brother Priest has had not a little to encourage him during the year. At least 30 converts have been baptized. However, two or three peculiarly painful cases of discipline cast a shadow for a time upon the work.

In the matter of self-support, the churches, in spite of their deep poverty, have made very commendable advance on last year, the increase in giving per member being 20 per cent. A series of Thanksgiving Festivals were held at various centres on the field. The offerings totalled upwards of Rs. 80. They were seasons of much gladness and spiritual uplift. Brother Priest's report teems with soul-stirring incidents, which only lack of space forbids us to give.

Miss Priest's work during the year has been full of encouragement. Amidst a good deal of indifference, she is finding here and there not a few whose hearts are yearning for something better—something that will satisfy.

VELLAMANCHILI.

Dr. and Mrs. Smith are our missionaries here. Five evangelists and one Bible-woman are their assistants.

The Boys' Boarding School, under the care of Mrs. Smith, has had a good year. At the request of several Hindu families in the town, a Caste Girls' School has been opened which seems to promise well. The need of a single lady to take up the work so well begun by Miss McLaurin before her transfer to Vuyyuru is strongly felt.

Owing to illness in the home and on the part of fellow missionaries, Dr. Smith's touring has been considerably interfered with, but by the aid of a magic lantern, he has been able to draw large audiences to listen to the Gospel. His medical work is everywhere winning the confidence of the people.

ANAKAPALLI.

In December last Brother McLeod, our missionary at this station, was united in marriage to Miss F. M. Stovel, of Akidu. Her coming will mean much to the work in the Anakapalli field.

During the present summer Brother McLeod has been laid low by a very severe attack of that great enemy of missionaries

in India, typhoid fever. We are glad to report that he is recovering hopefully.

The outlying villages have been visited by the two evangelists; two Bible-women are doing good work among the women of the town; and three Sunday Schools are giving the gospel to the children.

NARSAPATNAM.

In addition to Anakapalli, the care of the Narsapatnam field has fallen to Brother McLeod. No regular missionary has lived here since the death of Brother Geo. Barrow six years ago. The field sadly needs a resident missionary who can give his whole time to the work.

Two evangelists and two Bible-women are at work on the field. Several persons have been baptized, and the outlook is brightening.

BOLIVIA.

ORURO.

Brother A. B. Reekie is our lone missionary here. He is to be reinforced soon (D. V.) by the Bakers and Miss Gile. His school, with an attendance of about twenty, has made commendable progress. Through the income of the school, Brother Reekie is entirely self-supporting. He finds a spirit of inquiry on the part of quite a number of the people, and longs to be freed from the school that he may be able to give himself entirely to Gospel work. His Sunday School and Sunday gospel services are fairly well attended, and the people seem pleased with the services. The priests are already making trouble and are trying by threats of excommunication to break up both his school and religious services. Their success so far is not very apparent.

LA PAZ.

Brother R. Routledge and wife opened an English College here last summer. The attendance has been most gratifying. Owing to an attack of typhoid fever the College had to be closed for a couple of months. Brother Routledge has recovered and the school is in full operation. The fees, while not meeting the whole expense of the school for rent, furniture, etc., are about sufficient for the salary of the missionary. It might be necessary here to explain that, owing to the restrictions placed upon Protestants, our missionaries are for the present largely restricted to school work as an evangelizing agency. Larger religious liberty, how-

ever, is shortly expected from the present Government. In April last the Mitchells reached La Paz to be associated with Mr. and Mrs. Routledge in the school. They are hard at Spanish, and have already begun to do a little tutoring.

CONCLUSION.

It is said that the Duke of Wellington, who all day long had been watching with intense interest, the battle as it raged, when the critical moment at Waterloo came, shouted to his Guards, who were chafing under the restraint of having to lie low in reserve, "Up Guards, and at them." With tremendous energy they rushed upon the enemy, and the French columns wavered, broke and fled, and Waterloo was won.

So, at the critical moment in the great battle between Christendom and heathendom, between darkness and light, between truth and error, the voice of our great Captain can be heard as never before, "Up, men of God, and fight, for the battle is not your's, but the Lord's!"

Let us beware, lest it be said of us, as was said of those who refused to fight the battle of the Lord, "Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty."

Respectfully submitted,

J. G. BROWN, *Secretary.*

S. S. BATES, *Chairman.*

MISSION STATISTICS FOR 1899 AND HALF OF 1900.

FIELD	Date of Opening.	CHURCHES			NATIVE HELPERS						SUNDAY SCHOOLS				DAY SCHOOLS		BOARDING SCHOOLS		Contributions of Native Christians.	Number of Out-stations.	Chapels Owned.	Population of Field.	Area in Square Miles	
		*Number.	Baptisms.	Membership July 1 st , 1900.	Ordained.	Unordained Preachers.	Teachers.	Colporteurs.	Bible Women.	Total.	Number.	Teachers.	Average Attendance.	Total Villages in which Christians Live.	Total Villages on Field.	Number.	Average Attendance.	Number.						Average Attendance.
Akidu.....	1880	10	147	1697	4	11	21	1	...	37	37	58	1215	71	166	22	248	1	52	18,38	9	27	100,000	300
Anakapalli.....	1898	....	4	8	....	2	....	2	4	3	4	60	1	200	....	....	....	....	....	16	....	....	148,000	400
Cocanada.....	1874	2	21	235	1	4	7	1	....	13	25	50	850	9	60	5	125	1	64	707	3	3	175,000	400
Narasapatnam.....	1892	1	6	32	....	2	1	2	5	1	1	5	5	300	1	5	....	....	....	32	3	....	240,000	672
Peddapuram.....	1891	7	46	334	1	9	11	2	....	23	11	19	167	60	200	7	90	1	18	189	7	5	250,000	400
Ramachandrapuram.....	1892	4	35	358	1	10	12	1	....	34	19	28	420	36	200	16	307	1	....	250	12	....	250,000	400
Samulcotta.....	1882	2	....	44	1	....	1	1	3	....	....	....	....	2	6	....	....	....	....	111	....	....	25,000	30
Tuni.....	1878	1	30	167	1	10	12	....	4	28	12	19	240	24	250	5	58	1	16	198	9	2	135,000	468
Vayyuru.....	1891	5	193	1075	1	10	14	2	4	31	21	22	260	72	250	13	110	1	16	704	....	18	150,000	600
Yellamanchilli.....	1890	1	4	50	....	5	2	....	2	9	7	11	170	5	255	1	18	1	16	100	2	1	150,000	300
Totals.....	.....	33	491	4000	10	63	81	7	115	187	136	212	3137	285	1887	70	961	7	182	4145	45	56	1,352,000	3370

† Not fully reported.

* Rupee Report for 1899 only. One Rupee equals about one-third of a dollar.

BAPTIST FOREIGN MISSION BOARD.

TREASURER'S STATEMENT FOR CONVENTION PERIOD, MAY 1, 1899, TO
OCTOBER 15, 1900.

RECEIPTS.

Churches.....	\$19,172 29
Sunday Schools.....	2,333 14
Individuals.....	12,533 47
Young People's Societies.....	917 88
Women's Societies:	
W. B. F. M. S., Ont.....	\$11,170 15
W. B. F. M. S., E. Ont. and Que.....	2,527 29
W. B. H. & F. M. S., Man.....	2,141 62
	<hr/> 15,840 06
Legacies.....	3,096 43
Sundries:	
B. C. Baptist Convention.....	\$ 371 49
Dividend Standard Publishing Co.....	375 00
Pulpit Supplies—Secretary.....	56 00
Collections per Rev. A. G. Baker.....	183 27
Collections at Convention and Association.....	80 79
Collections—Woodstock College.....	10 00
Collections at lecture by Dr. Willingham.....	23 80
Collections—small sums.....	42 05
Sale of Telugu Mission Reports.....	2 10
Refund—Elliot & Co.....	8 67
	<hr/> 1,153 17
	<hr/> <u>\$55,046 44</u>

DISBURSEMENTS.

Due Rank, May 1, 1899.....	\$ 4,773 09
Remitted to India.....	40,511 25
Missionaries on Furlough.....	1,515 95
Secretary—Salary and Expenses.....	2,134 31
India Passages.....	1,765 98
Remitted to Bolivia (including passages).....	2,913 75
Printing, Rent, Etc.....	210 68
Board Expenses.....	263 87
Bank Interest, Exchange, Postage, Etc.....	377 41
Sundries.....	339 59
	<hr/> \$54,805 88
Balance.....	240 56
	<hr/> <u>\$55,046 44</u>

Toronto, Ont., Nov. 13th, 1900.

EDWARD T. FOX, *Treasurer.*

Audited and found correct,

GEO. C. POOLE,
W. S. HARRISON, M.D., } *Auditors.*

NEW MISSIONARIES FOR INDIA.



Rev. A. W. Woodburne, M.D.



Mrs. A. W. Woodburne.



Miss C. W. Hulet, M.D.



Miss M. R. B. Selman.

NEW MISSIONARIES FOR SOUTH AMERICA.



Rev. A. G. Baker, B.A.



Mrs. A. G. Baker.

Rev. C. N. Mitchell, M.A.,
and Mrs. Mitchell.

Miss B. Gile, B.A.

HISTORY OF THE FOREIGN MISSION WORK OF THE BAPTISTS OF ONTARIO AND QUEBEC, 1866-1900.

BY REV. J. G. BROWN, B. A.

CHAPTER I.



REV. J. G. BROWN, B. A.

TORONTO.

THE year of 1866 marks the beginning of organized effort in the cause of Baptist Foreign Missions on the part of Canadian Baptists. On October 17th and 18th of that year the "Baptist Missionary Convention of Canada West" held its fifteenth annual meeting in Beamsville. Previous to this meeting Rev. Dr. R. A. Fyfe, Principal of the Canadian Literary Institute at Woodstock, had corresponded with the Board of the American Baptist Missionary Union, with the result that Rev. J. N. Murdock, D. D., Corresponding Secretary, was appointed to visit the Convention and invite co-operation in Foreign Mission work. Dr. Murdock visited Beamsville and delivered a powerful and stimulating address. The Convention expressed its appreciation of the address in the following resolution: *Resolved*—"That we rejoice in the visit of our respected brother, Rev. Dr. Murdock, to the meetings of this Convention; have listened with deepest interest to his able address; give grateful thanks to the God of Missions for the great work the American Baptist Missionary Union has been instrumental in accomplishing, and pledge ourselves as Canadian Baptists to renewed interest, greater liberality, and closer co-operation in the Foreign Missionary enterprise."

The following brethren were appointed to meet with Dr. Murdock and confer with him in regard to the best method to be adopted to enlist the sympathy and call forth the liberality of Canadian Baptists, viz.: Revs. R. A. Fyfe, D.D., T. F. Caldicott, D.D., Hoyes Lloyd, M.A., Daniel McPhail, William Stewart, and John Alexander. This Committee, like the famous parlor meeting of thirteen English Baptist ministers held at Kettering, England, 75 years before, met in the parsonage study. Dr. Murdock, in the frankest way possible, offered to place at the disposal of Canadian Baptists the knowledge, appliances, and services of the Society he represented. The offer was heartily accepted, for the present at least, and, after a careful consideration of the whole subject, the Committee drew up and presented the following as its report and recommendations:—

1. We earnestly and affectionately recommend to our churches to take an interest in Foreign Missionary work; and, in order that they may do so, they should institute and observe the monthly meeting for prayer for Missions.
2. That at least for the first year a returned missionary should be appointed, as agent, to communicate information and awaken interest.
3. That Rev. W. Stewart be appointed as Secretary, to aid by counsel and otherwise, the agent who may be appointed.
4. That T. S. Shenstone be appointed to receive all monies and transmit them to the Missionary Rooms.
5. That they be requested to make a report in connection with the meetings of the Convention in 1867.

On motion, the report was received and adopted, and thus was organized the Canada Auxiliary of the American Baptist Missionary Union.

Though the year 1866 marks the beginning of organized effort in behalf of Foreign Missions, it must not be assumed that up to that time there was no Foreign Missionary interest among the churches. Several of the agents of the American Baptist Missionary Union—Day, Osgoode, Telford, and others—had on different occasions paid visits to some of the churches and associational gatherings, where they were accorded a hearty welcome and a liberal response to their appeals. In 1857, nine years previous to the organization of the Auxiliary, the question of entering more fully in the work was canvassed by the brethren who attended a convention held in Toronto, and Rev. Charles Walker appointed to prepare a paper on the subject: "Ought Canadian Baptists, as such, to have a Foreign Missionary Society, or ought they to co-operate with existing organizations?" For some reason or other the paper was never pre-

sented, and the question consequently remained in abeyance. Now and again it formed the theme of conversation on the part of those who had understanding of the times to know what Israel ought to do, but the men and the means seemed both to be wanting. Meanwhile God, who has all means at his disposal, was preparing a young man to be the Joshua of His people in the great missionary enterprise.

In the fall of 1860, Americus V. Timpany entered the Canadian Literary Institute at Woodstock to prepare for the Gospel ministry. Reared on a farm in the township of Bayham, county of Elgin, he was converted when 19 years of age and baptized by his pastor, Rev. Mr. Hall. Even before his conversion the impression that he was to be a minister and a foreign missionary seems to have taken hold of him, and it was this impression which made it hard for him to yield himself to Christ. But one day, alone with God, sitting on a log in his father's woods, he gave himself wholly and unreservedly to the Saviour, and from that day till his death served Him with all the enthusiastic earnestness of which his nature was so capable. From the time he entered college, he seems to have taken a deep interest in missions. The study of missionary literature and contact with returned missionaries, especially the elder Mrs. Vinton, fanned the flame of missionary enthusiasm within, and the conviction that God was calling him "far hence unto the Gentiles" grew upon him. He made known this conviction, now ripened into a full purpose, to his fellow-students, and especially to Dr. Fyfe, a man whose heart was ever aflame with true missionary enthusiasm. Dr. Fyfe entered into correspondence with Rev. Dr. Murdock, Secretary of the American Baptist Missionary Union, told him of Mr. Timpany's desire to be a foreign missionary, and recommended him to the Board for appointment. At Dr. Murdock's suggestion, Mr. Timpany, accompanied by Dr. Fyfe and Rev. Wm. Stewart, attended the meeting of the American Baptist Missionary Union, held in Boston, Mass., in May, 1866, where he was introduced to the Executive Committee of the Union. Coming so highly recommended, he was heartily and unanimously accepted and designated for service among the Telugus in India. It seemed most fitting that the work laid down by Samuel Day, the veteran founder of the Telugu Mission, himself a Canadian, should be taken up by another young Canadian in the person of A. V. Timpany. In returning from Boston, Mr. Timpany spent several months in a tour of visitation of the churches and associations. It was expected that a returned missionary, Rev. F. A. Douglas, who, after ten years of labor among the Telugus,

was home on furlough, would visit the churches during the summer months. Other engagements, however, prevented him from doing so. Mr. Timpany became his substitute, and for four months zealously gave himself to the work of visiting the churches within the bounds of the convention. In giving an account of these tours Mr. Timpany writes: "Foregoing what little preparation I expected to get in the study of medicine, I arranged to visit the brethren and strive to stir up the latent missionary spirit, for this is present either latent or developed in every child of God, I was totally unprepared for the warm sympathy and interest manifested for me and my work, and soon perceived that God had been fitting his people for a hearty reception of their new and additional work. In the brief time at my disposal, I could not be expected to visit all our churches, but my time was so used that it took me from the St. Clair River in the west to Montreal in the east, and brought me into contact with the majority of our Baptists. Since beginning in June I have travelled some 2,000 or 3,000 miles, and delivered between seventy and eighty addresses in churches and Sabbath Schools, and raised \$1,200.00 for the Society. I think it is fair considering that my visiting was more for breaking up the ground than gathering a harvest. I have enjoyed the work very much, and with very few exceptions have been received and treated with the greatest kindness, not for my own sake, but for the sake of the work which I represented. I close my labors among the brethren with far higher confidence in them than I had when I began. The denomination is changing for the better. No one can look at the zeal which has been manifested in our Foreign Mission without believing that rich reflex blessings will be enjoyed at home. We only lend when we give to the conversion of the heathen, and the Master Himself gives us a rich measure back into our own bosom."

On Oct. 15th Mr. Timpany was united in marriage to Miss Jane Bates, daughter of Rev. John Bates, of Woodstock, long and intimately identified with our Foreign Mission work.

Meanwhile loving friends had raised nearly \$700 for outfit for the young couple about to set sail for the great heathen land beyond the sea. A large proportion of this amount was given by friends in Brantford. It is only fair to say that our Foreign Mission work has had from the beginning a warm place in the hearts of Brantford Baptists.

The Canada Auxiliary of the American Baptist Missionary Union held its first annual meeting Oct. 17th, 1867. The reports of the secretary and treasurer, which were of a highly satisfactory

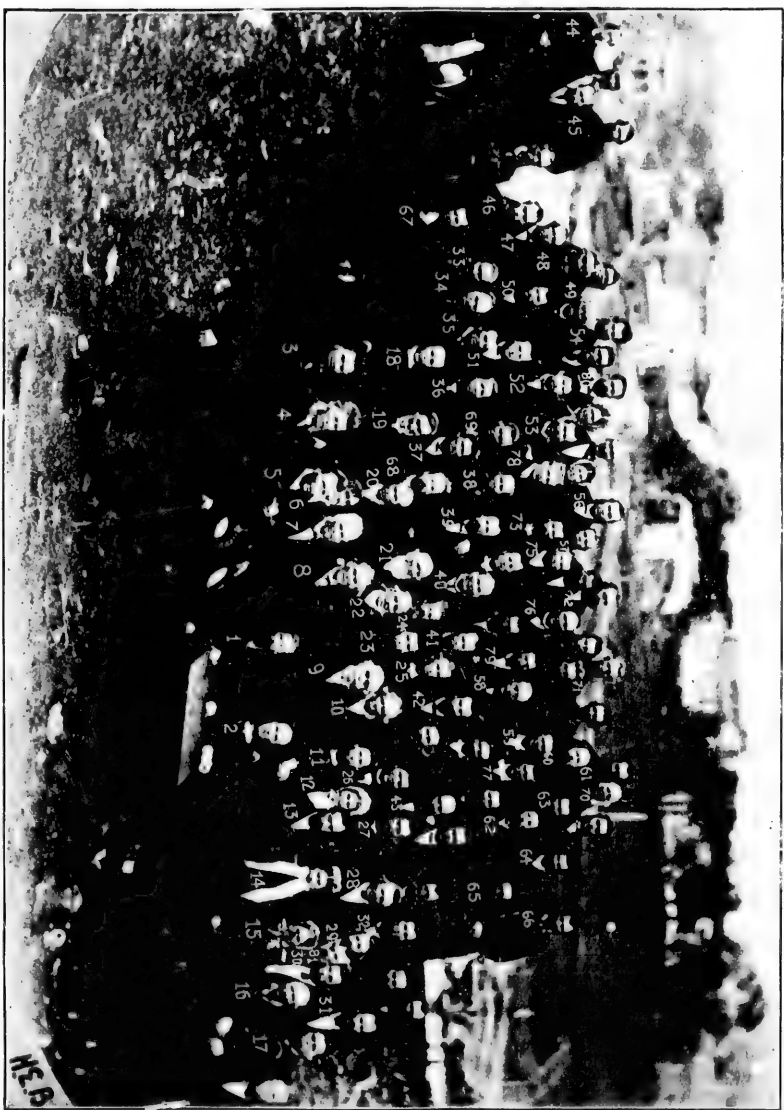
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- 1 A. T. Wood
- 2 T. L. Davidson
- 3 Elijah Clark
- 4 J. Vining
- 5 Charles Walker
- 6 Father Garrie
- 7 Alex. Stewart
- 8 Benjamin Bell
- 9 Dr. Caldwell
- 10 John Bates
- 11 Wm. Stewart
- 12 Mrs. John Bates
- 13 A. V. Timpany
- 14 Mrs. Timpany
- 15 Mrs. Timpany, sr.
- 16 Dea. Timpany, sr.
- 17 J. Stumpf
- 18 A. McFadyen
- 19 Dr. Cooper
- 20 John Dempsey
- 21 Mr. Clutton
- 22 Father Beardsall
- 23 T. Baldwin
- 24 Thos. Henderson
- 25 John Cameron
- 26 Dr. Murdoch
- 27 R. B. Montgomery
- 28 Dr. Fyfe
- 29 S. B. Steo
- 30 J. W. Clarke
- 31 Charles Northrup
- 32 Deacon Pavey
- 33 John McBlairmid
- 34 D. McNeill
- 35 F. Ratcliffe
- 36 A. Shacht
- 37 Ezra Turner
- 38 R. J. Lobb
- 39 Prof. J. C. Yule
- 40 S. McConnell
- 41 Dr. Crawford



DELEGATES TO INGEROLL CONVENTION, 1867.

- 42 C. Perlin
- 43 Deacon Well
- 44 E. M. Rice
- 45 D. McCant
- 46 J. B. Moore
- 47 T. McDonald
- 48 Archie McD-
- 49 Dea. Woods
- 50 D. Baldwin
- 51 James Cantt
- 52 J. L. Campb
- 53 John McLau
- 54 A. McDonald
- 55 T. Laffeur
- 56 T. Howland
- 57 R. McClellan
- 58 Hoves Lloyd
- 59 M. Gold
- 60 E. D. Sherm
- 61 S. Cunningham
- 62 E. Chesney
- 63 I. G. Calder
- 64 Mr. Barton
- 65 James Macle
- 66 Theo. Boule
- 67 H. M. Parso
- 68 Wm. Muir
- 69 L. I. Clarke
- 70 Rowley Kith
- 71 A. T. McCort
- 72 Thomas Lall
- 73 A. E. Kirche
- 74 Joel Reddick
- 75 M. McGreco
- 76 W. H. Havill
- 77 R. Dunlop
- 78 T. Amvraic
- 79 H. Fitch, Jr
- 80 Prof. J. Well
- 81 Wm. Craig

character, were received and adopted. Then followed a deeply interesting service, in which Mr. Timpany was solemnly set apart for missionary service as the representative of Canadian Baptists among the Telugus. The charge to the candidate was delivered by Rev. Dr. Murdock, of Boston, to which Mr. Timpany replied in a most moving address. Rev. Dr. Davidson, Secretary of the Home Missionary Society, extended to Mr. and Mrs. Timpany the right hand of fellowship and pledge of the support of the denomination, and Rev. John Bates offered the designation prayer in words that touched every heart. Then followed scenes which it is impossible to describe. Spontaneously the people began to give. Such holy enthusiasm and earnest liberality was never witnessed before, even by the oldest ministers present. Not till after midnight did the meeting break up, for the people would not go away until they had given of their substance to the Lord. In a short time nearly \$1,000 was raised.

About a week after this memorable meeting, so full of the presence and power of the Holy Ghost, Mr. and Mrs. Timpany, followed by many fervent prayers, sailed from New York to England, thence by an East India packet around the Cape to India. After an unusually protracted voyage they reached Madras on April 16th, 1868, where a little group of friends were waiting to receive them. On the 4th of May they set out for Nellore, and on the 9th were warmly welcomed at the Mission house by Mr. and Mrs. Jewett. All knelt to give thanks to the God of Missions.

Speaking of the arrival of the Timpanys, Mr. Jewett writes: "A new era in the history of this mission begins with the arrival of Mr. and Mrs. Timpany. We feel the warm hearts of the Baptists in the Dominion of Canada beating in unison with our own. We thank God and take courage."

Mr. Timpany gave himself assiduously to the acquisition of the Telugu language, for which he had a special aptitude, and in which he attained to great proficiency. Indeed, even during the voyage he had made a beginning through the aid of two Telugu women who accompanied them on the voyage, and who were afterwards baptized.

Writing home his impressions, after being a short time in India, Mr. Timpany says, "I have seen the heathen, and heathenism is all and more than all I conceived it to be. It is emphatically the service of Satan. But what a change the Gospel makes in the Telugus! I wish you could see and hear some of

the native Christians. They are indeed the trophies of divine grace. When ennobled by Christ within, they are men and women every inch. If those who are cold in their zeal for missions were put here only for a week they would be cured forever."

CHAPTER II.

Mr. Timpany remained at Nellore from May, 1868, till February, 1870. His time was spent in the study of the language and in assisting Mr. Jewett in the evangelization of the Nellore field. During that time he was privileged to visit Ongole and there to see with his own eyes the grace of God as manifested on that great field. On Feb. 5th, 1870, he removed with Mrs. Timpany to Ramapatam where suitable mission premises had already been purchased. At first the people were exceedingly hostile and shy of approach, but gradually through his wonderful tact and kindness of heart he won their confidence, and converts soon began to be baptized.

Meanwhile at home the missionary interest was spreading among the churches, as was seen in enlarged offerings for the work. This deepening of interest was in considerable measure due to the visits among the churches of Rev. F. A. Douglas, returned missionary, for they fanned into a flame the missionary enthusiasm awakened by Mr. Timpany's visits two years before. And whilst God was putting it into the hearts of this people to devise liberal things for the extension of His kingdom, He was putting it into the heart of Rev. John McLaurin, then pastor of the Stratford Baptist Church, to offer himself for the foreign field. He was accepted by the Board, and after spending several months in visiting the churches, accompanied by his wife, the second daughter of Rev. John Bates, he set sail from New York on the 22nd of December, and after an unusually quick voyage, landed in Madras in the latter part of February. From Madras they proceeded to Nellore, thence to Ramapatam for the study of the language, and finally to Ongole to join Dr. and Mrs. Clough.

MORE ORGANIZATION.

As the income of the Society increased and the work began to enlarge, many questions began to arise which made the executive officers feel more and more that they needed the council of their brethren. Hence, at the third annual meeting of the Auxiliary, an executive committee of three, consisting of Rev. John Bates, Rev. Hoyes Lloyd, M.A., and Mr. H. E. Buchan, M.D., were appointed to meet and consult with the

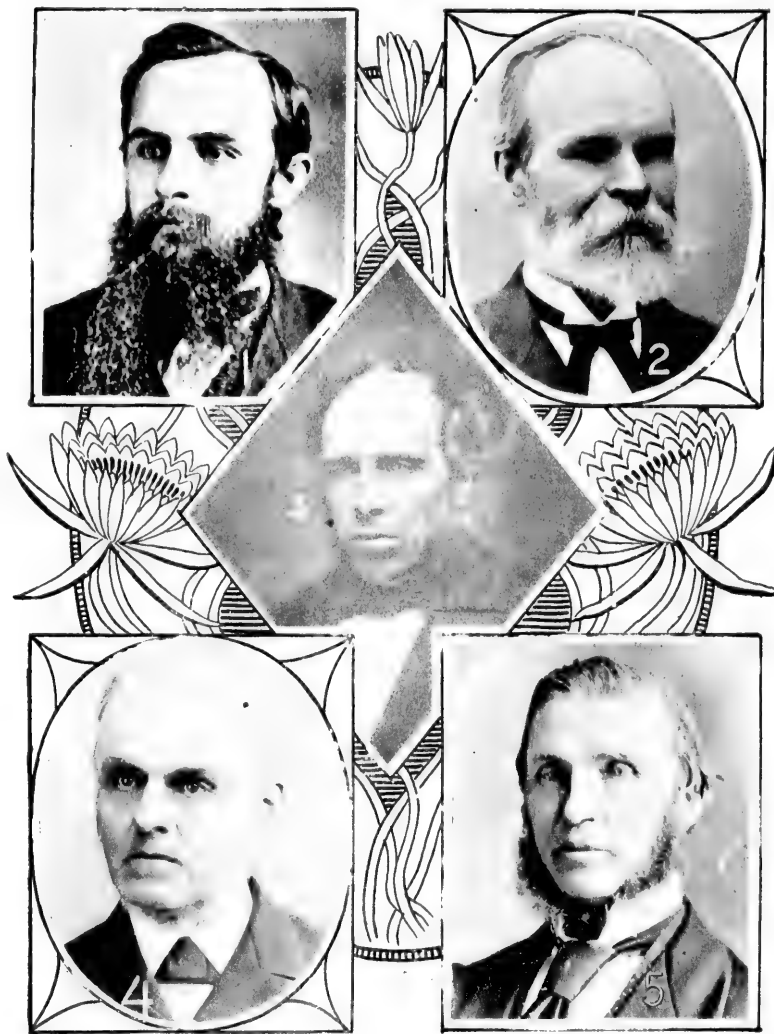
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BAPTIST WORTHIES.



(1) REV. A. V. TIMPANY. (2) REV. JOHN McLAURIN, D.D.

(3) REV. JOHN BATES.

(4) T. S. SHENSTONE. ESQ.

(5) WM. CRAIG. ESQ.

secretary and treasurer as occasion might require. It was further resolved at this meeting to send Revs. Dr. Fyfe and William Stewart to the approaching anniversaries of the parent Society at Boston to confer with the executive committee in regard to the difficulties in the way of Canadian Baptists holding real estate for mission purposes in India. These difficulties they found to be as follows: (1) The American Baptist Missionary Union, holding its property in India only at the courtesy of the British Commissioners, could give no title that would be valid in law; (2) That the Canadian Baptist Foreign Missionary Society, having no act of incorporation, could legally hold no real estate; (3) That the Union having experienced much trouble from divided proprietary interest in the past, was unwilling to allow of these in the future, even if the foregoing difficulties had not existed.

Brethren Fyfe and Stewart then made an offer that the money recently raised for mission premises by Canadian Baptists should be received by the Union for the purchase of real estate for the use of the Telugu Mission on the single condition that the Union should refund the money thus received whenever Canadian Baptists were ready to conduct missions to the heathen on their own responsibility. To this proposition the American Board agreed.

CONSTITUTION ADOPTED.

As the work of the Auxiliary continued to grow, the necessity for a fuller organization became more and more apparent. Consequently, at the meeting of the Convention in October, 1870, we find that a new Constitution was adopted and a full set of officers elected. These consisted of the following: President, Rev. John Bates; Vice-Presidents, H. E. Parson, and W. Craig; Secretary, Rev. Wm. Stewart; Treasurer, T. S. Shenstone; Executive Committee, Rev. H. Lloyd, A. R. McMaster, H. E. Parson, T. S. Shenstone, Rev. Wm. Stewart; Board of Managers, Rev. Dr. Davidson, Rev. H. Lloyd, Rev. J. Dempsey, Rev. Dr. Cooper, Rev. Jas. Coutts, Rev. D. McPhail, Rev. A. Gillies; R. Baker, Jas. Mills, jr., Rowley Kilborne, T. J. Claxton, A. R. McMaster, John McDiarmid, Prof. J. E. Wells, and David White.

CONSTITUTION OF THE FOREIGN MISSIONARY SOCIETY.

NAME.

1. The name of this Society shall be called "The Regular Baptist Foreign Missionary Society of Canada.

OBJECT.

2. The great object of this Society shall be to preach Christ and Him crucified, in all the world, but especially in India.

MEMBERSHIP.

3. The Society shall be composed of annual members and life members. The annual payment of \$1 shall make a person a member. Churches giving an annual collection of \$5 and upwards may designate their pastor or any member of the church to become an annual member. The payment of \$20 shall constitute a member for life if paid in not more than four annual instalments.

OFFICERS.

4. The officers of this Society shall be a President, two Vice-Presidents, Secretary and Treasurer. The officers shall be elected *viva voce*.

BOARD OF MANAGERS.

5. There shall be a Board of Managers consisting of ten members, seven of whom shall be ministers of the gospel, in addition to the officers. Said Board shall be elected annually.

EXECUTIVE COMMITTEE.

6. The Board of Managers shall elect annually an Executive Committee of not less than three nor more than five persons, who, with the Secretary and Treasurer, shall transact the business of the Society in the interim of the meetings of the Board. The Executive Committee may call meetings of the Board of Managers whenever they may deem it necessary.

ANNUAL MEETING.

7. The Society shall hold an annual meeting at the same time and place as the meetings of the other Societies are held, or at such time and place as the Managers may direct.

PERSONS ENTITLED TO VOTE.

8. All persons enrolled as members according to Article 3 shall be entitled to vote at the annual meeting.

OF THE TREASURER.

The Treasurer shall take charge of all money belonging to the Society, and disburse the same under the direction of the Executive Committee; the accounts shall be annually audited by persons appointed by the Board, and public information given as to the state of the treasury for the satisfaction of the Society.

ALTERING THE CONSTITUTION.

10. The Constitution may be altered by a two-thirds vote of the members present if notice has been given at a previous annual meeting.

The fourth annual report presented at this meeting was an exceedingly encouraging one. "During the year," the report reads, "the Spirit has been copiously poured out on the Telugu Mission, and converts have been multiplied. From being one of the most unpromising it has become one of the most inviting Missions on heathen soil. Indeed, it is not too much to say that the scenes of Pentecost have in a measure been recently renewed among the Telugus. The new converts are numbered by hundreds, and hundreds more have applied for baptism. In December last 324 were baptized. In this interesting and promising period of the history of the Mission our own laborer, Bro. Timpany, fully equipped for work, is now permitted to engage. Suitable Mission premises at Ramapatam, a comparatively healthy seaside spot, have been purchased, and by the energetic efforts of our own missionary, aided by the contributions of Christian friends in India, one of the buildings on the premises, formerly a Cutchery, is being converted into a chapel at a cost of 500 rupees. Bro. Timpany has been greatly blessed in winning souls on several tours made by him during the year. Indeed, so wonderful has been the movement among the Telugus, and so urgent is the need of laborers, that the Committee of the Parent Society have recently made arrangements for the erection of a Theological School at Ramapatam. It is now confidently asserted that no other field at home or abroad has such claims upon the Baptists of this continent as the Mission to the Telugus."

Speaking of the home side of the work the report goes on to say, "It is truly gratifying to your Committee to be able to report that several of the supporters of the Mission among ourselves are awakening to the realization of their duty to engage in the pressing and necessary work of maintaining native teachers and assistants. The Bond St. Baptist Sunday School, in guaranteeing the support of Ezra Keller, the senior native preacher, set a good example, and the pastor's Bible-class in Chatham, the Sabbath School of the First Church in Brantford, and the First Church in Montreal, together with one or two individual subscribers, are arranging to follow that example. It is surely not too much to hope that in addition to the support of one or two missionaries and their families, who have, of course, the first claim upon us, at least twelve native preachers and catechists

may be provided for by our Sabbath Schools and by individual subscribers. Your Committee would close by expressing their strong and growing conviction that the cause of Foreign Missions is invested with as great a moral grandeur as any ever contemplated by the mind of man. They are thankful that representatives of Canadian Baptists are permitted to labor on a field that is being visited with such remarkable and refreshing visitations of Divine grace."

STILL REAPING.

During 1871 the Telugu Mission continued to enjoy the favor of God in a marked degree. At Nellore, the oldest station, about seventy were added by baptism. At Ongole, where Bro. McLaurin was laboring, the number of members increased from 709 to 1,282, while at Ramapatam, Bro. Timpany's station, the church, which was organized on the 26th of March, 1870, with a membership of 35, had increased to 115. The converts had multiplied twenty-fold in less than five years. During the year the first Telugu Baptist Association was formed.

During 1872 converts continued to multiply, and there was a large increase in the numbers of native preachers and catechists. Owing to ill health both Mr. Bullord and Mr. Clough had to retire from the field, yet the interest does not seem to have flagged but rather deepened. Some 912 believers were baptized on a profession of faith in Christ. Schools were established, churches started far along in the way of self-support, new pastors ordained, and a larger number than ever taken in training as catechists and teachers. In Ramapatam 171 were baptized during the year, and the church there attains a membership of 267. On the Ongole field 609 converts were baptized, ten new school houses built, and the Gospel preached in nearly twelve hundred towns and villages during the year. The great need that now confronted the Mission was men, to train and shepherd the converts now flocking to Christ in such large numbers.

A THEOLOGICAL SEMINARY.

To meet this need a Theological Seminary was opened in Ramapatam in February, 1872. A fine Theological Hall was erected, for which an endowment of \$50,000 was raised in America. Mr. Timpany was appointed its first Principal. A course of study to extend over six years and embracing all subjects necessary for a good substantial education was arranged for. The avowed aim of the institution was "To raise up a class of fairly educated men, simple in habits, with no artificial and

imported wants; in fine, a ministry that the poor churches will not find it impossible to support."

THE ENTHUSIASM AT HOME.

The reports of the great revival in India stirred the churches mightily. The visits of Rev. J. B. Pixley, agent of the American Baptist Missionary Union tended greatly to increase the missionary enthusiasm thus awakened. The income of the Auxiliary increased greatly, reaching the very respectable sum of \$4,488.79.

At the Convention in October, Rev. William Stewart, who for seven years had so earnestly and efficiently served the Auxiliary as its Secretary, resigned. He was succeeded by Rev. J. L. Campbell.

HEAVY BURDENS.

During the year 1873, owing to the absence of Mr. Clough in America and the continued feebleness of Mr. Bullord's health and also to the fact that Mr. Jewett, of Nellore, was largely engaged in the revision of the Telugu Scriptures, the burden of the whole mission fell upon Timpany and McLaurin. Right nobly they labored, and richly were they blessed. At Nellore 77 were added by baptism, and a new church organized at Allore, which has since become a mission station with its own resident missionary. On the Ramapatam field prejudice against the Truth was greatly weakened, and 210 converts baptized. Here, where four years before, Mr. Timpany preached his first sermon in his own sitting-room to a congregation composed only of the servants and others who came from Nellore, there are now nearly 500 communicants.

On the 14th, 15th and 16th of March the Telugu Association meetings were held at Ramapatam. All the missionaries on the field were present and about 600 native Christians. A season of great interest and profit was enjoyed, and at the close fifteen persons publicly professed Christ in baptism, one of the number having come fifty miles for the purpose.

On the Ongole field, which covered an area of 7,000 square miles, and contained 1,300 villages, with a population of about a million, Mr. McLaurin labored during the year with great success. He divided the field into eight parts, over each of which he placed a native preacher with an assistant, who went from village to village proclaiming the glorious Gospel of God to his benighted fellow-countrymen. Once every two months

these workers come to Ongole to report the result of their labors, and during their sojourn in the Mission Compound, much time was spent in prayer and Bible study. To inculcate self-support a Home Mission Society was organized, from the funds of which a colporteur and a catechist were supported, besides making necessary repairs on the chapel.

Six tours, occupying considerable over 100 days, were made into the jungles. These were days of the right hand of the Most High. Eight hundred and two persons were baptized and two hundred others were awaiting baptism, but whom the missionary could not reach.

CHAPTER III.

The year 1873 marks the beginning of a new era in our Foreign Mission work—the establishment of an independent mission at Cocanada. The circumstances which led to the founding of the Mission were as follows:—

About the time of the Ingersoll meeting, when Mr. Timpany was designated as a missionary to India, an educated English-speaking Caste man, who had found Christ in connection with the Lutheran mission at Rajamundry, was baptized in Madras by Rev. Doss Antravedy, of the English Strict Baptist Mission. His name was Thomas Gabriel. He was in the service of the Government Telegraph Department, and drawing a salary of seventy-five rupees per month, with the prospect of a pension. But his heart was so burdened for the souls of his perishing fellow-countrymen that he resigned his Government position and entered upon Christian work, associated with Mr. Bowden, of Godavey Delta Mission (Brethren). After about a year he separated from Mr. Bowden and began preaching on his own account, engaging in business to support his family. Through his earnest preaching many accepted Christ and were asking for baptism and church ordinances. To meet this want Mr. Gabriel was publicly ordained in Madras in 1870. After his return to Cocanada he continued his work, with the result that a church of one hundred and fifty members was gathered, some schools established and some native workers raised up.

At last, however, finding himself hopelessly in debt and without means of support, he realized that his mission must either be taken up by some European Society or wholly abandoned. In his extremity he sent an appeal to the English Baptists through Rev. H. F. Doll, of Madras, but they were unable to render him any aid. The American Baptists had

closed their year with a heavy debt, and were discussing retrenchment. The Baptists of the Maritime Provinces had already taken up a mission of their own in Siam, and so their hands were more than full. It was under these circumstances, when the very existence of the Mission was trembling in the balance, that Thomas Gabriel, through Bro. McLaurin, sent a soul-stirring appeal to the Baptists of Ontario and Quebec. Happily at that time the income of the Auxiliary largely exceeded the amount for which it was directly responsible to the Board in Boston. The estimated cost of the Mission was easily within the limits of the ability of the churches if they would do anything like their duty. Bro. McLaurin, who was soon to be relieved of the Ongole field by the return of Dr. Clough to India, backed up the appeal by an offer to resign his connection with the American Baptist Missionary Union and go to Cocanada and take up the new Mission should the Board agree to undertake the work.

After anxious and prayerful consideration, the Board decided unanimously to take up the new field. The announcement was hailed with joy by the churches, and the decision enthusiastically endorsed at the various denominational gatherings. Dr. Fyfe was sent to Boston to make satisfactory arrangements with the American Board. While regretting to lose so valuable a worker as Bro. McLaurin, the Board passed the following resolution: "The Committee regard with much favor the opening of a new Mission at Cocanada by our Canadian brethren, and, to facilitate the plan, they will relieve Mr. McLaurin to take charge of it whenever he shall express a desire to that effect." It became necessary to cable Mr. McLaurin the decision of the Board. The despatch sent by Dr. Fyfe left Boston on Tuesday, Oct. 28th, 1873, at 4 p.m., and reached Madras in nine hours and a quarter, thence by mail to Ongole, where it was received by Bro. McLaurin at 6 p.m. the next day. The memorable message was as follows: "Go to Cocanada on basis of your letter; send resignation." Thus was established the Canadian Baptist Telugu Mission.

COCANADA.

On the 12th of March, Bro. McLaurin reached Cocanada and took possession of his new field. The first year was one of peculiar difficulty. The Sunday before the McLaurins reached Cocanada the English chaplain informed the people of their expected arrival, and warned them against the "Anabaptist Missionaries," who, as "wolves in sheep's clothing," came to destroy the flock, so that for about a year and a half after their

arrival, with one or two exceptions, none of the European residents cared to know them at all. To add to their difficulties the Board, owing to financial stringency at home, sent only two small remittances during the first year, so that the missionaries were in dire need. An attempt was made to borrow from the English merchants but they refused to lend to the "Anabaptists." But for the kindness of a rich and noble Hindoo gentleman, Paida Ramakistiah, they would have been reduced to the worst extremity.

Much patient labor had to be spent in connection with Thomas Gabriel's previous work and in settling the affairs of the Mission. Before the close of the year, too, the beloved Gabriel was called to his reward. With one hand in the hand of the missionary and the other in that of his weeping wife, he passed to heaven, the dying words "Jesus is precious" lingering on his expiring lips.

Yet the year was not without its joys as well as its sorrows, for within twelve months after Bro. McLaurin's arrival, one hundred and three were baptized on a profession of their faith in the Lord Jesus.

As soon as the affairs of the Mission were somewhat straightened out, Bro. McLaurin betook himself to touring over his vast mission field. Describing some of his experiences on these tours he writes to the Board, "I fear that you will think that we write hard sometimes, but you can't imagine how we feel face to face with the Devil, how we feel when we see whole districts of country showing a tendency to desert his standard and join themselves to us under the banner of the blessed Jesus, and we cannot take advantage of the favorable time for lack of means. I have trembled with eagerness and melted into tears in quick alternation as I have thought of it. I have sat on the prow of my boat and scanned vast tracks of country with populous villages every two or three miles, containing hundreds of thousands of immortal beings who never heard intelligently the way of life; and I have gazed with a yearning heart upon the poor wretches as I saw them pouring along the canal bank and knew that they must burn forever in hell because there was no one to tell them of Jesus. Yes, I have sat on a cot in a house that in many places in Canada would be called a poor pigsty, and allowed the tears to stream down my face unrestrained as I looked upon those redeemed ones and heard them sing "A Father in heaven," "A home beyond the clouds," "A blessed Elder Brother." Ah! at such moments I have felt heaven very near. Then my faith in the glorious old gospel, the blessed old

gospel, was greatly strengthened. Then I did not wonder so much at St. Paul's almost insane glorying in it. *No wonder Festus thought him mad.* It was a kind of mania. The world thinks us mad, and so we want to be; beside ourselves for the overthrow of Satan's kingdom; beside ourselves to bring glory and honor to Jesus Christ."

MR. TIMPANY.

While Mr. McLaurin was laying foundations at Cocanada, Mr. Timpany continued laboring on his old field, Ramapatam, with characteristic zeal and energy. Relieved to a large extent of the care of the Seminary by the arrival of Rev. R. R. Williams, from America, as Principal, he was enabled to give much more time to direct field work. No less than 247 were baptized during the year. In looking over the field, Mr. Timpany writes, "It seems white unto the harvest. In every village where the Gospel is persistently preached, souls have come to the Saviour. People often come to me from villages here and there and beg me to send them a preacher, but I have no men to send. This is not all; the scarcity of preachers makes it impossible for me to train the Christians as we would wish. As we look at the hundreds of poor people who only a short time ago were sunk low in the debasement of idolatry now Christians, we are compelled to exclaim, 'What hath God wrought?'"

CHAPTER IV.

REINFORCEMENTS.

In August, 1873, the Baptists of the Maritime Provinces sent out seven missionaries to labor among the Karens, of Siam. During the year two other missionaries joined them, making nine in all. After exploring the country, it was found that the number of Karens in Siam was far fewer than anticipated, and these so distant and scattered among the mountains as to be practically inaccessible. The missionaries in a joint letter laid the condition of the field before the Maritime Board, and asked for instructions. The Board called a special meeting of the Convention at Amherst, N. S., in May, 1875, to determine what field they should occupy. Previous to this meeting of the Convention, the Secretary of the Maritime Board had despatched a letter to the Secretary of the Ontario and Quebec Board, inquiring whether the latter were willing that the Maritime Board should co-operate with them in the evangelization of the Telugu field. In reply to this communication, the Ontario and Quebec Board sent their Secretary, Rev. J. L. Campbell, to Amherst,

bearing a resolution "that we cordially invite our brethren of the Maritime Provinces to send their missionaries over at once and help us to cultivate the Telugu field"; it being understood that each Board direct and sustain their own missionaries, closer union in modes of working being left to time and experience.

The Maritime Convention heartily agreed to the resolution, accepted the invitation to share in the evangelization of the Telugu field, and immediately communicated with their missionaries, instructing them to proceed from Siam to India. The missionaries, who even previous to this had themselves been in correspondence with Bro. McLaurin, at once cheerfully acted upon the instructions of the Convention. The party, consisting of Rev. W. B. Boggs, Rev. R. Sanford, Rev. F. W. Armstrong, Rev. G. Churchill, and their wives, reached Cocanada during the summer of 1875. After spending several months at Cocanada and Samulcotta, they proceeded north to open up work at Bimlipatam, Bobbili and Chicacole.

REV. G. F. CURRIE.

In the fall of 1875, the Ontario and Quebec Board determined to strengthen the hands of Bro. McLaurin at Cocanada by sending out Rev. G. F. Currie. He sailed for Rangoon, Burma, November 2nd, where, after being united in marriage to Miss Armstrong, of the American Baptist Mission, he proceeded to Cocanada, arriving there February 12th, 1876. Just three days previous the McLaurins moved into the new mission house which, with its splendid compound, had on the 22nd of January been bought for 10,000 rupees.

Mr. Currie, who was a brilliant linguist as well as a man of saintly character, quickly acquired the Telugu language and began to accompany Mr. McLaurin on his tours. Speaking of his experience on one of these tours Mr. Currie writes: "We were soon surrounded by a purely heathen audience. The scene and the impression will never be forgotten. A more eager and attentive hearing could scarcely be desired. The people seemed to drink in the truth as though longing for something to satisfy the wants of their poor dark souls. In their interest and wonder they came up close to the preacher and were ready with their questions the moment an opportunity offered—questions not for controversy but for information. And the look of approval and pleasure which some of their countenances wore after the subject was explained to them, was worth travelling a long distance to

see. The thought came to me, can this be a fair sample of heathen audiences generally? If so, how delightful it must be to spend our life preaching to them! Closing that service we went to another part of the village, and stopping at a suitable place, Bro. McLaurin again began to preach. Soon a large number of people gathered and listened with great interest and attention as before. We then returned to the bungalow, but had not been there long when some five or six enquirers from the village came to the door, with whom we had a long and encouraging conversation."

Tuni, a town of about 7,000 inhabitants, some 45 miles north-east of Cocanada, was selected as the station to be occupied by Mr. Currie, and an appropriation asked for the erection of a building to be used temporarily as a mission house and ultimately as a chapel and school-house.

RETURN OF THE TIMPANY'S.

In the spring of 1876 the Timpanys, after over eight years of service in India, returned to Canada on furlough. During the last year of his stay in India, Mr. Timpany had spent much time in the work of Bible revision and in the preparation of a systematic theology in Telugu.

He and his estimable wife received a most cordial welcome to Canada. In October Mr. Timpany resigned his connection with the American Baptist Missionary Union, with the intention of returning to India under the Ontario and Quebec Board. The Executive Committee of the Union parted with him with deep regret, and invoked the Divine blessing upon his future career.

This visit of Mr. Timpany to the home land resulted in a great impetus to Foreign Mission interest among the churches. Wherever he went the wonderful story of the saving power of the Gospel among the Telugus stirred every heart. Realizing the need of bringing the women of the churches more into touch with Foreign Missions, he set about organizing Mission Circles. Under his inspiration the Women's Foreign Mission Society of Ontario (West) and the Women's Foreign Mission Society of Eastern Ontario and Quebec were organized. Within a year the Women's Foreign Mission Society of the West reported 30 Circles, and within 10 years 112 Circles and 38 Bands were organized. To stimulate effort and give increased information the *Canadian Missionary Link* was started in September, 1876, and later still a Bureau of Literature.

FAMINE.

The year 1877 was one of peculiar trial in India owing to the famine and its invariable attendant cholera, which cut off hundreds of thousands of people, and rested with peculiar severity on southern India and the country of the Telugus, and although the famine proper did not reach Cocanada, yet famine prices ruled, and there was much distress. Through all this the native Christians passed like gold tried in the fire, and out of the depth of their poverty contributed nobly of their substance for the furtherance of the Gospel.

Bro. McLaurin made many long and interesting tours, baptized one hundred and seven persons, and sent into the field a number of new workers. It is not to be wondered at that under the strain of these incessant labors his health began to give way. His heart was cheered at the beginning of 1878 by the arrival of Rev. John Craig and wife from Canada. Bro. Craig, in addition to the study of the language, did much towards building up the English Baptist Church in Cocanada.

Like 1877 the year 1878 was one of severe trial. Bro. McLaurin was ill a good part of the year, suffering from dysentery and fever. Added to this, Nathan Gabriel, brother of Rev. Thos. Gabriel, whom Bro. McLaurin had employed as a teacher, and whom he was compelled to dismiss, gave much trouble and annoyance by maligning the missionary, and, for a time at least, causing disaffection among the native Christians. Finally, however, sickened by his haughty bearing and unjust dealings, the people on being visited confessed their fault, repudiated Nathan Gabriel and his plans, and asked forgiveness for their folly. Out of all this good came. The people learned a lesson they never forgot, and since then have been more loyal than ever.

RETURN OF THE TIMPANY TO INDIA.

It was with peculiar joy that Bro. McLaurin welcomed to Cocanada in the fall of 1878 Mr. and Mrs. Timpany. From Jan. 1st, 1879, Mr. Timpany took charge of the station, while the McLaurins made preparations to return to Canada for a much needed rest. Their homeward journey was deeply saddened by the death of their youngest child, who was buried in Bombay, from which city they sailed on the 14th of February, and reached Montreal on the 26th of May. They received a warm welcome in Canada.

On Sept. 4th, 1878, there died the man to whom the existence and organization of the Society owed more than to any other man, and who, at the time of his death, was the President of the Society, Rev. R. A. Fyfe. His place was filled by the appointment of T. S. Shenstone, Esq., of Brantford, while Mr. Shenstone's place as Treasurer was taken by Mr. T. Dixon Craig.

The year 1879 was a busy and fruitful one—one hundred and nineteen converts were baptized, a fine new chapel built in the Mission Compound at Cocanada, land for a new station purchased at Akidu and Mr. Craig appointed as resident missionary there, a church of six members organized and a substantial brick mission house built at Tunni by Bro. Currie, who, in spite of much sickness, continued to press the work in that great needy field.

At the Convention in October, Rev. J. L. Campbell resigned the Secretaryship of the Society. He was succeeded by Rev. Jas. Coutts.

CHAPTER V.

At the beginning of 1880, the missionaries on the field were Rev. A. V. Timpany at Cocanada, Rev. G. F. Currie at Tunni, and Rev. John Craig at Akidu, with Rev. John McLaurin and wife in Canada. Early in the year Bro. McLaurin, at the earnest request of the Executive Committee of the Canadian Literary Institute, Woodstock, and with the consent of the Society, accepted a position as Professor in the Theological Department, until its removal to Toronto. The arrangement proved eminently satisfactory and favorable to the interests of the Society. During the time at his disposal he visited ten Associations, delivered 35 addresses, travelled over 3,000 miles, and raised in cash and pledges the sum of \$2,000.

In India the work began to enter upon a period of expansion. Mr. Craig was permitted to baptize 150 converts, and, at the end of the year, could report four churches with a membership of 470—one church alone, Gunnanapudi, containing 268 members. Mr. Currie was permitted to baptize his first converts on the Tunni field and to open a new school with an encouraging attendance. On the Cocanada field 41 were baptized, 30 in the Telugu church and 11 in the English church. A good tiled school-house, with room for a teacher, was opened at Samulcotta. The ground on which it was built was given partly by the Government and partly by the benevolent and public-

spirited Rajah of Pittapore, a good friend of Bro. Timpany. Work was also opened at Mirnapaud and at Muramanda.

A THEOLOGICAL SEMINARY.

As the work began to expand, the need for a native ministry began to be more and more felt. "Our great want now," writes Bro. Timpany, "is undoubtedly a devoted trained ministry, who will go to these people with straightforward burning earnestness and deliver the pure loving message of Jesus, the Christ of God." The missionaries met in Conference, and after a thorough discussion of the subject, passed the following resolution: "Whereas we believe that the Telugus must be brought to Christ chiefly through the instrumentality of native workers, and also cared for after their conversion by native pastors; and, whereas the training of native helpers by the various missionaries does not meet the needs of our work: Therefore, resolved, that we deem it advisable that some brother be appointed to this special work as soon as practicable."

In calling the attention of the Board to this resolution Mr. Timpany further writes: "Our success or failure as a Mission, in its largest sense, I am satisfied, is bound up with this question (*i. e.*, the training of a native ministry) and our solution of it. We will never do much in raising self-sustaining churches here until we have men who for years have been under the care of a missionary, daily drinking in his Christian culture and becoming imbued with his spirit, to the destruction of their old manners, customs, and modes of thought that in every direction antagonize with those that are Christian."

Under date of July 26th, 1881, he wrote to inform the Board that the Rajah of Pittapore had given as a gift premises suitable for the proposed Seminary, "so long as they be used for the Mission and educational purposes." It was estimated that this gift would save the Society at least \$3,000. The Board approved of the action of Mr. Timpany in securing the property at Samulcotta, thanked him for his services, endorsed the opening of a Theological Seminary there, and appointed Rev. John McLaurin as its Principal.

DEATH OF MRS. CRAIG AND REV. JOSIAH BURDER.

During the year 1881 the hearts of the missionaries and native Christians were saddened by the death of Martha Perry Craig, wife of Rev. John Craig, and that of Rev. Josiah Burder, pastor of the Cocanada Telugu church. Mrs. Craig was smitten of apoplexy a few days after her arrival at Akidu, and

died on the 2nd of April. Her body lies in the graveyard at Cocanada, beside that of her infant daughter, who preceded her to the better land about a year before. The call to Pastor Josiah Burder came suddenly and unexpectedly. As the only ordained native minister and a man of wonderful pulpit power, his loss was keenly felt. His place was taken by his son Jonathan. In spite of his loneliness on account of the death of his wife, Bro. Craig continued at his post, and by October a fine new Mission house was completed at a cost of 7,000 rs.

On the 27th of March, 1882, Bro. McLaurin returned to India and began preparation for the opening of the Seminary at Samulcotta. The old building given by the Rajah of Pittapore was put into thorough repair at considerable expense, and early in October the long-wished-for school was opened with an attendance of seventeen males and two females. This number was increased during the second year to over fifty. Besides Mrs. McLaurin, who took a number of classes, Mr. McLaurin was assisted by Indla Philip, from Ongole, and a Sudra-Caste Hindu. The following rules were laid down with reference to students desiring to enter: 1. Students must be members of the church, at least fourteen years of age, and possessed with a desire to be useful. 2. No jewelry shall be worn by boys or men; women are allowed to use nose-jewels and toe-rings. 3. All students, whether male or female, shall conform to the national custom in matters of dress. 4. No drinking or smoking allowed. 5. Students shall perform manual labor under the direction of the Principal for one hour each day.

The various Mission stations enjoyed large ingatherings during the year. Mr. Currie welcomed by baptism 17 converts, Mr. Timpany 40, and Mr. Craig 220. A new chapel was erected at Akidu, and a fine new mission boat, the "T. S. Shenstone," built at Cocanada for the use of Mr. Craig on the Akidu field.

In November Miss M. J. Frith arrived in India to engage in Zenana work, the first single lady sent out by the two Women Boards. Her entry upon the work marked a new epoch in its history.

The year 1883 witnessed a remarkable work of grace in the Cocanada field. In unexpected and distant parts of the field converts were baptized. In all during the year no less than one hundred and twenty-three were baptized. They included people from all Castes, from the Brahmin down, and the Gospel banner was planted in ten new villages. The English Church in Cocanada, too, shared in the blessing, no less than sixteen being

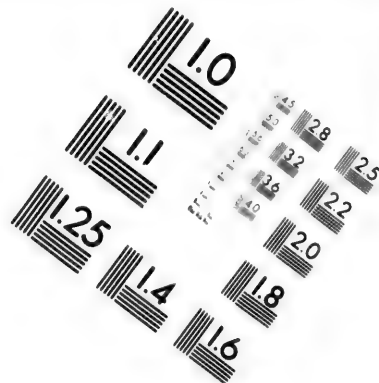
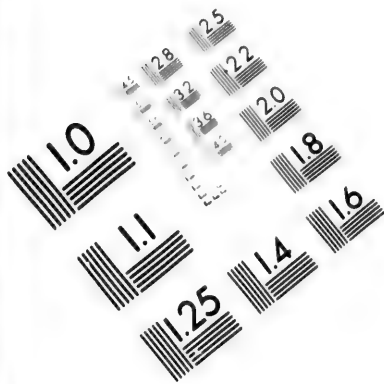
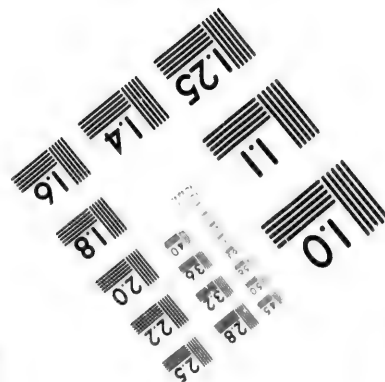
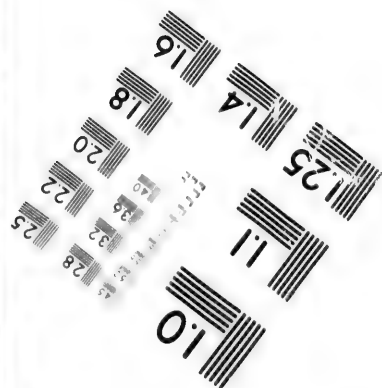
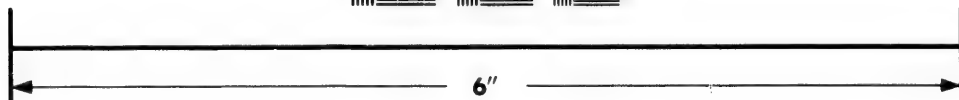
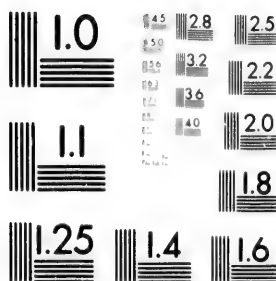


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baptized, and the debt on the chapel, 1,200 rs, entirely paid off. No less than three hundred and thirty-six converts were added to the membership of the churches in the various fields during the year.

Finding the work of the Secretaryship too onerous in addition to the regular pastorate, Mr. Countts resigned at the Convention in October. He was succeeded by Rev. J. W. A. Stewart.

RETURN TO CANADA OF THE CURRIES AND MR. CRAIG.

Early in 1884, Rev. John Craig, accompanied by his little child, and Rev. G. F. Currie, with his wife and family, left India for Canada. The whole burden of the work, therefore, fell upon Brethren Timpany and McLaurin. Bro. Timpany took charge of the Akidu field during Bro. Craig's absence, while Bro. McLaurin gave what time he could spare from the Seminary to the Tuni field. The year was one of quiet progress, the number of converts baptized being 121 in the Cocanada field, 103 in the Akidu field and 16 in the Tuni field. Summing up the year's work, Mr. Timpany writes: "The year has had its trials and its losses, but at the end of it, as we sit down and take stock, we find that we have considerably more gold than we had a year ago. The mine looks richer than ever, so we take courage and enter another year content to receive what God may give."

DEATH OF MR. TIMPANY.

Little did he know what God had in store for him, and that the new year on which he was then entering was to be his last, for on the 19th of February, 1885, he was attacked by cholera, and died after a few hours' illness. The attack was a sharp one; symptoms exhibited themselves at 8 a. m., and by 2.30 p. m. he was gone. Owing to the nature of the disease, the funeral arrangements were hurried on, and he was buried at 9.30 p. m. Mr. G. H. White, deacon of the English Baptist church at Cocanada, describing the burial scene, writes: "At a little past 8 p. m. we put him in the coffin and he was borne to the Chapel in the Mission Compound. There Jonathan had a short service, as Dr. Beach was averse to exposing the body long. Thence the body was borne away in his own carriage, drawn by his Christians. At ten minutes to nine we were crossing the bridge, and at half-past nine last night we had put out of sight, to await the final resurrection, the poor, tired, weary and worn-out body of our beloved pastor. As the night was dark, we had eight torches to illuminate the long procession

which followed him to the grave. You can imagine what a weirdly solemn sight it was; there in the silent graveyard, with the darkness and stillness of nature around, we gathered the people of Cocanada, his school girls, native Christians and members of the English church, sobbing and crying as if their hearts were breaking. The Church of England burial service was read over him by Rev. Mr. English, and we put him away. It was an impressive and awful ceremony in its gloomy grandeur, for each one of us felt that we were burying the mortal remains of one who for many years was to us a kind and loving father, who identified himself with us thoroughly; our sorrows were his sorrows, our joys his joys, and the smallest affairs of each of us interested him as if they were his own. We, the members of the English church, are overwhelmed with our great loss. We have lost a loving, large hearted, humble pastor, and we feel that we shall never look upon his like again."

Speaking of the closing days of his life, Mr. White adds, "On Saturday, the 14th inst., he married Mr. J. Williams, of Vizianagram, to Miss Gordon, and in a speech he gave on that occasion he dilated largely on death in connection with birth and marriage, the other two great events of life. On Sunday, the 15th, he preached one of the most eloquent sermons I have ever heard him deliver. His theme was 'Jesus,' and, Oh, how lovingly he spoke! What glorious pictures he drew of the bliss of heaven! During the sermon, in a state of rapture, he exclaimed 'Sun of my soul!' We little thought that before five days had gone by he would be basking in the light and warmth of that Sun." . . . "I believe he hardly spoke during his illness. In the morning he went to his work as usual, but remarked to Mrs. Timpany that he was very ill. During his illness I believe he only said 'This is cholera; the will of the Lord be done; I would like to live for the work.' I believe God took him to give him rest, for if ever a man looked worn out and weary and thoroughly in need of rest, our poor brother did. I think his frame was so exhausted as to be able to offer no resistance to the inroads of any serious disease, much less such a malignant and deadly one as cholera."

The news of Bro. Timpany's death, received by cable, created a profound impression among the churches, and everywhere was received with expressions of deepest sorrow and disappointment. But better still, it aroused the flagging missionary interest among the churches as nothing else could possibly do. On every side the conviction that something must

be done and done quickly took hold of the people. To bear the whole burden of the Mission the only male missionary left was Bro. McLaurin, and he was ill with fever. Mr. Timpany was dead, and Mrs. Timpany preparing to leave with her daughter for Canada. Mr. Currie and Mr. Craig were in Canada. Taking the situation in at a glance Bro. Currie, though his health was only partially restored, heroically offered to leave his wife and family in Canada and go out to meet the emergency that had thus arisen. He landed in Cocanada on July 1st. What a sight of him must have been to Bro. McLaurin we can the better imagine when we realize what has transpired during the past few months.

On the call of the Board for reinforcements, Rev. J. R. Stillwell, B. A., offered himself and was accepted. Accompanied by Mr. and Mrs. Craig, Mr. and Mrs. Stillwell sailed from Quebec on August 1st, and reached Cocanada about the 1st of October. They were followed a few weeks later by Rev. F. W. Auvache and wife.

Mr. Currie took charge of his old station at Tunj and also a part of North Cocanada, and began to work with his accustomed zeal and energy, but it was not to last long, for, within about a year of his arrival in India he was taken away with dysentery, that great foe of Europeans in India. "On Saturday, July 31st, he sank rapidly. The most earnest efforts to prolong his fleeting life were made. At about 8.15 p. m. he partly raised himself in bed, and stretching his arms upward he seemed eager to take hold on someone unseen to us, while his face seemed to lose the weary look of pain, and in its place came a look of joy and peace. Then he sank down, and at 8.25 o'clock he was with the Master whom he so dearly loved, and whom he so faithfully served." His body lies near to that of Bro. Timpany, there to await the Lord's coming. His work at Tunj was taken up by Mr. Stillwell, who, with his well-known linguistic ability, speedily made himself at home in Telugu. Mr. Stillwell remained in charge at Tunj till the return of the McLaurins to Canada in 1886, when he assumed charge of the Seminary. Miss Frith, owing to ill health, accompanied the McLaurins to the home land.

In the fall of 1886, the W. F. M. S. of Ontario sent out their second missionary, in the person of Miss S. I. Hatch, of Woodstock. After acquiring the language, she took up the work of Miss Frith, in the Zenanas of Cocanada, but at the earnest request of the missionaries consented to relinquish it to teach in the Seminary at Samulcotta, where her ultimate

acquaintance with the scriptures and fine teaching ability found ample scope for exercise.

Miss Hatch's arrival in India was followed a year later by an unusually large missionary party. It is evident that the missionary spirit was growing in the churches. The student volunteer movement was stirring the colleges of the United States and Canada mightily. Hundreds of young men were offering their services to the Foreign Mission Boards, and clamoring to be sent abroad. The movement took a decided hold upon Woodstock and McMaster Colleges. Among those who felt the call to Foreign Mission service were Mr. J. E. Davis, B.A., Mr. H. F. Laflamme, and Mr. R. Garside, B.A. Mr. Davis and Mr. Laflamme, after appearing before the Board, were heartily appointed for work in India. When Mr. Garside made application the Board, while unanimous in their conviction that he ought to be sent, demurred on account of the extra financial obligation involved. However, when it became known among the churches that Mr. Garside could not be sent out owing to lack of funds, one and another began to contribute until \$1,500.00 were raised as a special fund towards his support.

Mr. and Mrs. Davis and Mr. Laflamme reached India Nov. 14th, 1887, and Mr. and Mrs. Garside about six weeks later. In the fall of the same year the W. F. M. S. sent out Miss Isabella Alexander, of Toronto. She married Rev. D. H. Drake, of the American Baptist Mission, shortly after her arrival in India. After four years of most devoted service she died of cholera, in Madras, during the summer of 1891. The year 1887, too, was signalized by the opening of Timpany Memorial School, at Cocanada. A splendid new property was purchased and fitted up as a Boarding and Day School for Eurasians. Miss Ellen Folsom was called to the Principalship of the school, and still continues in charge. The school meets a deeply-felt want, being the only Protestant Girls' Boarding School between Madras and Calcutta.

Early in 1887, Rev. J. W. A. Stewart, owing to his removal to Rochester, N. Y., resigned the Secretaryship of the Society. He was succeeded by Rev. Jas. Grant.

The year 1888 was one of shadow as well as of sunshine. Just when he was about ready for work, Rev. F. W. Auvache, owing to the failure of his own health and that of his wife, was compelled to return to Canada with no prospect of ever being able to take up the work again. As Mr. McLaurin was already in Canada, the whole burden of the work thus fell upon Messrs.

Craig and Stillwell. However, before the year was out, Messrs. Davis, Laflamme and Garside had made such progress with the language as to be able to relieve the situation materially. Mr. Davis took hold of the Cocanada field, Mr. Garside removed to Tuni, while Mr. Laflamme, after supplying temporarily at Akidu, and the Seminary, made preparation to open work in Yellamanchili field. Mr. Craig was thus enabled to betake himself to his old field, Akidu.

At home the year was characterized by a real deepening of missionary interest. The income reaches a grand total of \$19,-281.48, an increase of \$4,062.26 over the previous year. The Women's Foreign Mission Societies, East and West, united in sending out three new missionaries, Misses S. A. Simpson, F. M. Stovel and A. E. Baskerville.

At the Convention in October a new departure was made by the appointment of Rev. John McLaurin to the Secretaryship, to give his whole time to the work.

CHAPTER VI.

Early in 1889 the missionaries of the two Boards in India met for their annual conference in Bimlipatam. The meetings were characterized by marvellous manifestation of the power and presence of the Holy Spirit. An intense longing to see the 3,000,000 Telugus committed to their charge evangelized, coupled with a holy boldness to ask for adequate reinforcements, seized upon them as they waited upon God in earnest prayer. Reckoning that there should be at least one missionary to every 50,000 Telugus, they boldly sent home an appeal to the Baptists of Canada asking that fifty-two men be sent out at once. The appeal startled many and stirred the hearts of all. The Board met, and after a careful and prayerful consideration endorsed the appeal and asked the Baptists of Ontario and Quebec to respond by sending out their proper quota of the men asked for. In response to the appeal, a number of persons offered themselves for service. Of these six were accepted, viz., Rev. J. A. K. Walker and wife, Rev. J. G. Brown and wife, Miss Martha Rogers and Miss L. H. Booker, the latter representing the Women's Board of Manitoba and North-West. As the first fruits of the appeal these missionaries received a hearty welcome to India.

The appeal of 1889 was reiterated the following year, and, at the suggestion of the missionaries, the 4th of April was observed as a day of humiliation and prayer. Many hearts were

touched, many churches quickened, and many brought to a decision on the question of personal consecration. At a majority of the Associations the appeal was read, and an hour spent in the discussion of its contents.

Three new workers were sent to India during the year:— Rev. A. A. McLeod and wife, and Rev. G. H. Barrow. This was made possible by a considerable increase in the income for the year, the total from all sources being \$20,042.45, leaving a balance on hand of \$1,646.38.

In India the year was one of aggressive work. Miss Stovel was appointed to work among the women and children of the Akidu field, Miss Simpson to the Zenanas in Cocanada, and Miss Baskerville to the Girls' Boarding School in Cocanada.

Mr. Davis met with a good deal of opposition in his attempt to evangelize the town of Cocanada during the year, especially on the part of the members of the Hindu Tract Society. They followed the minister and his preachers everywhere, and by making hideous noises attempted to break up his meetings, at the same time circulating their anti-Christian tracts. Nevertheless, during the year two Brahmins were baptized, and many others became interested in the Truth. One of these two Brahmins was a pilgrim from Benares. Besides these, Mr. Davis had the joy of welcoming by baptism one hundred and forty-seven converts.

Mr. Garside spent the year in building, touring, studying and preaching. An effort was made to reach the Kois, a wild hill tribe living in the mountains north of Tuni. At the approach of the missionary, some fled in terror, but some remained, and to these the missionary preached, for while the Kois have a language of their own they understand Telugu. Eleven were baptized, including three Caste people.

In the Akidu field, Bro. Craig was privileged to welcome two hundred and thirty-seven converts, and to report largely increased giving on the part of the native Christians. On the Yellamanchili field Mr. Laflamme made long and successful tours, preaching the Gospel in many places where Christ was not yet named. In September of this year he was united in marriage to Miss Nettie Fitch, of Wolfville, N. S. In the Seminary many notable changes occurred. A good substantial Seminary building and three teachers' houses were built. Six fine young men were graduated.

The year 1891 was marked by the opening of two new mission stations. The northern portion of the Cocanada field was set apart as a separate field, and Rev. J. A. K. Walker assigned to it, with headquarters at Peddapuram, where a fine Compound was purchased and a new bungalow built. Similarly, the western portion of the Akidu field, lying along the north bank of the Kistna river, was made a separate field, and Vuyyuru selected as the mission station. Rev. J. G. Brown was appointed to take charge of the field. After some opposition a suitable building site was secured, and a mission house erected. Miss Rogers went to join the Garsides in the work of the Tunni field, while Miss Booker, whose health had failed, resigned her connection with our Society. After her health was restored, she entered the service of the American Baptist Missionary Union.

During 1892, two more new stations were opened—Ramachandrapuram and Narsapatnam. The former is made up of the southern portion of the old Cocanada field, while the latter lies north-west of Yellamanchili, near the Eastern Ghauts. Rev. A. A. McLeod was appointed to take charge of Ramachandrapuram, and Rev. G. H. Barrow to take charge of Narsapatnam. Ramachandrapuram is in the centre of a very rich country, with a population estimated at 250,000. On the Narsapatnam field, in addition to Telugus, there is a large number of hill tribesmen.

In the fall of 1891 the Board reluctantly accepted the resignation of the Rev. John McLaurin, its able and efficient Secretary. Mr. McLaurin, now that his health was restored, had accepted the call of the American Baptist Missionary Union to engage in literary work at Bangalore. His reason for not going out under our Board was that his constitution could no longer stand the intense heat of the plains. Knowing his special fitness for the work of giving a literature to the rapidly increasing body of native Christians, the Board released him with warmest expressions of love and good will. He was succeeded temporarily by Rev. D. G. McDonald. At the Convention in October, 1892, Rev. A. P. McDiarmid, M. A., of Brooklyn, N. Y., was elected Secretary, and began his duties early in 1893.

During the year there occurred the death of one of the warmest friends of the Society, one of its most liberal supporters, and one who at the time of his death was its honored President, Wm. Craig, sen., of Port Hope, and father of Missionary John Craig. His place was filled by the appointment of Rev. S. S. Bates, of Toronto.

In the fall of 1893 a large party of new missionaries were sent out to India—Rev. J. E. Chute, Rev. E. G. Smith, M. B., and Mrs. Smith, Miss A. C. Murray, Miss E. Priest, and Miss K. S. McLaurin, daughter of Rev. John McLaurin. They sailed from Boston, in company with about twenty other missionaries, on the 30th of September. In the spring of the year Miss S. I. Hatch, after six years hard work, returned for rest to Canada.

During the spring of 1892 an effort was inaugurated to raise a special fund to be known as the "Carey Centennial Fund," in honor of the great founder of Modern Missions, William Carey. Up to the meeting of the Convention in October, 1893, a total of \$9,354.83 was raised for this special fund. Of this amount \$2,250 was given by Mr. and Mrs. William Davies, of Toronto, in memory of four sons removed by death within a brief time. This amount was set apart for the purchase of a Compound for the lady missionaries in Cocanada, to be known as the "Davies Memorial Compound." The bulk of the Carey Fund was used for enlargement in India. Considerable aid in raising the fund was rendered by Mr. Craig, who returned to Canada for a short furlough of six months, following upon a severe attack of fever.

The year was one of uninterrupted progress in India. Mr. Davis spent a good deal of time breaking comparatively new ground in the more neglected parts of his field. An aggressive campaign of street preaching, in spite of the opposition, was carried on in Cocanada. Sixteen converts were baptized. Mr. Walker made sixteen tours and baptized twenty-seven people. Mr. and Mrs. McLeod suffered seriously from fever, yet Mr. McLeod was privileged to tour one hundred and twenty-two days, and baptized sixty converts. Mr. Barrow, besides much time spent in the building of a chapel, baptistry, houses for preachers, etc., toured extensively. He visited places where no missionary had ever been before, and the people flocked in multitudes to hear the Word. Mr. Garside preached two hundred and forty-four sermons and baptized thirteen converts, of whom ten came from the Madigas. Mr. Brown spent considerable time in the construction of a chapel, houses for preachers, etc. He was privileged to receive one hundred and forty-three converts into the churches of the Vuyyuru field. Mr. Laflamme, after two years' waiting, succeeded in completing a fine new stone bungalow. The Seminary reported an attendance of one hundred and ten pupils, thirty-six in the Theological, and seventy-four in the Literary Department. Five young men graduated in theology.

In November Miss Hatch returned to India, accompanied by Miss Lottie McLeod. They reached Cocanada on Christmas night, and received a hearty welcome.

The year 1894 was marked by the return to Canada, in consequence of ill-health, of Rev. J. R. Stillwell. Mr. Garside also, on account of serious throat trouble, was compelled to relinquish his work at Tuni, and seek a change of climate. Others of the missionaries were ill, but heroically stuck to their posts. The place of Mr. Stillwell, as head of the Seminary, was taken by Mr. Davis, who, besides the burden of the Seminary, continued in charge of the Cocanada field. The care of the Tuni field fell to Messrs. Walker and Laflamme. Mr. McLeod spent most of the year in the construction of a new bungalow at Ramachandrapuram.

DEATH OF MR. BARROW.

The heart of every missionary was saddened when, in October of this year, the gentle spirit of Geo. H. Barrow, our missionary at Narsapatnam, passed away to be with Christ. He died of fever at Cocanada, and was laid away beside the dust of Timpany and Currie. He was a good man, full of enthusiasm for his work, and during the short time he was at Narsapatnam made a strong impression upon the people. Just when the outlook seemed most hopeful he was cut down by the grim reaper. With uplifted hands, as if pronouncing the benediction, his soul passed into the presence of the King. Mrs. Barrow returned to her home in England early the following year, in company with Mr. and Mrs. Laflamme, who, owing to continued ill-health, were compelled to return to Canada. The place of the Laflammes was taken by Dr. and Mrs. Smith. Miss McLaurin accompanied them to Yellamanchili, to open up work among the thousands of women and children in that field. Miss Priest was appointed to the Tuni field, to become associated with Miss Rogers; Miss Murray to Vuyyuru to join the Browns in work there, while Mr. Chute was appointed associate-missionary with Mr. Craig until the return of the latter to Canada during the spring of 1896, when he took full charge. Meanwhile Mr. Garside, owing to serious throat trouble which seemed to preclude a return to India, sent in his resignation as a missionary of the Board.

FINANCIAL DIFFICULTY.

At the Convention, in October, 1894, the Board reported a deficit of \$5,694.61. The situation was very perplexing. On almost every hand was heard the cry of "hard times." A joint

appeal of the Home and Foreign Mission Board was made to churches for special offerings, but with comparatively little results; so the deficit, instead of diminishing, went on increasing, until it reached the sum of \$10,000.00. In this perplexing situation divine light and guidance were sought, and not in vain. It was determined to appeal privately to a number of individuals for special offerings to wipe out the deficit. Three members of the Executive Committee subscribed \$500.00 each, and another brother on the Pacific Coast sent, unsolicited, another \$500.00. Contributions began to pour in till, when the Treasurer closed his books in May, it was found that the whole \$10,000.00 had been provided for, save \$711.11. It is needless to say that the result brought great gratitude to every member of the Board as well as to the missionaries in India, who watched with ever-increasing anxiety the growth of the deficit. Indeed, the receipts from May 1st, 1894, to May 1st, 1895, were \$35,783.29, or \$5,000.00 more than in any previous year in the history of the Society. Feeling that the deficit was due in a large measure to making appropriations too largely in advance of the previous income of the Society, the Board decided on the following definite policy in the matter of appropriations—that the appropriations made for any year shall not exceed the actual income of the preceding year, and that exceptional expenses shall not be incurred until the required amount is practically subscribed.

On March 15th, 1895, there passed away to his reward one of the warmest and truest friends of our Foreign Mission work and who for nineteen years was Treasurer of the Society, T. S. Shenstone, Esq. How much of his time, thought and money he gave to the Mission no one will ever know.

Just about one year later, on March 5th, 1896, occurred the death of Mr. W. E. Watson, who had served the Society as Treasurer since Oct. 1893. He was succeeded temporarily by his father, Mr. Jas. Watson, until the Secretary, Rev. A. P. McDiarmid was asked to assume this responsibility also. Mr. McDiarmid continued as Treasurer until his resignation, when he was succeeded by Rev. E. T. Fox, M.A.

NEW MISSIONARIES.

Encouraged by the Divine interposition in the removal of the debt, the Convention at its annual meeting in May, 1895, encouraged the Board to try to secure special gifts to send two or more new missionaries into the field during the year. Within a few weeks the amount required to send two men was provided by special subscriptions. The Lord had the men as well as the

means ready. In July Mr. H. C. Priest, B.A., and Mr. H. E. Stillwell, B.A., were appointed missionaries of the Board. Accompanied by their wives—Mrs. Stillwell being Ethel Timpany, daughter of the late A. V. Timpany—they sailed from Montreal on the 16th of October, and arrived in India in December. They were accompanied by Miss Pearl Smith, M.D., who, on her arrival in India, became the wife of Rev. J. E. Chute, missionary at Akidu. Rev. J. R. Stillwell and family, after a much needed rest, returned with the same party to resume his work as Principal of the Seminary at Samulcotta.

In the spring of the following year, Mr. and Mrs. Craig and Mr. and Mrs. Davis, with their families, returned to Canada. Mrs. Craig had been nearly eleven years and Mr. and Mrs. Davis nearly nine years in India. In August, owing to the very serious condition of Mrs. McLeod's health, Mr. and Mrs. McLeod were compelled to leave India for California, with the hope of saving Mrs. McLeod's life. The relief obtained, however, was only temporary for after several months' stay in California, she returned with her husband to her home in Prince Edward Island where she died of consumption in Nov., 1897. Mr. McLeod returned to India in the early autumn of the next year and took charge of the Anakapalli field, rendered vacant by the resignation of Rev. F. W. Gooch.

In the fall of 1896, Mr. Laflamme returned to India, leaving behind him his wife and daughter. Mrs. Laflamme, owing to continued ill health, has not yet been able to join her husband. She resides with her mother in Wolfville, N.S. Mr. Laflamme, since his return to India, has been in charge of the Cocanada field. His visit to Canada did much to stimulate interest in India, as also did the visit of Messrs. Craig and Davis. Mr. Davis spent a month or more visiting churches in Manitoba and the North-West. So deep was the interest created by his warm enthusiastic addresses that, on his return to India, in the fall of 1897, the Manitoba and North-West Convention decided to adopt him as their representative in India, and became responsible for his support.

In March, 1897, Mr. and Mrs. Brown and Miss Simpson returned to Canada on furlough. Mrs. Brown's health finally gave way after years of suffering, from the effects of so trying a climate as India. Her continued ill health has so far prevented a return. In the fall of the same year, Mr. and Mrs. Davis, leaving three children, and Mr. and Mrs. Craig, leaving four children behind them, returned to India. Mr. Davis took

charge of the Ramachandrapuram field, while Mr. Craig took temporary charge of the Peddapuram field, in the absence of Mr. Walker, who left India after nearly nine years of labor for rest in Canada. Mr. Craig continued to give his whole time to the Peddapuram field, until the health of Mr. Stillwell failed, when he took charge of the Samulcotta Seminary.

During the year a serious famine visited several parts of India. Part of the Telugu country was included in the famine belt. There was great distress upon the Peddapuram, Tuni, Yellamanchili, and Norsapatnam fields. Owing to the generosity of friends in Canada our missionaries were able to alleviate much distress and save many lives. On other fields in connection with our mission, famine prices prevailed and thousands of the poorer classes felt the pinch of want. Owing to the policy of the missionaries to baptize no converts during the distribution of famine relief, fewer additions than usual were made to the churches, yet the work went steadily forward. The famine is God's ploughshare, wherewith he breaks up the fallow ground of the hard hearts of the Hindus. During 1894 the number of converts baptized was 408; in 1895, 455; in 1896, 478; in 1897, 403; in 1898, 347; in 1899 and half of 1900, 491.

After a little over a year's rest in Canada, Miss Simpson returned to India in the early winter of 1898. Accompanying her went Miss Sarah E. Morrow. Miss Simpson's place in the Zenanas of Cocanada was taken by Miss Anna Murray, of Vuyyuru, whose place again was filled by the removal of Miss McLaurin from Yellamanchili to Vuyyuru.

During the year 1897-8, splendid new quarters for the Girls' Boarding School at Cocanada were built in the new Davis' Memorial Compound, and during 1898-9 a fine new bungalow for the lady missionaries. On the return of Miss Simpson to India, she resumed her work as Zenana missionary, leaving Miss Murray free to take charge of the Girls' Boarding School, thus enabling Miss Baskerville to take furlough, after nearly eleven years' continued service. She returned to Canada during the summer of 1899, in company with Dr. and Mrs. McLaurin.

In December, 1899, Miss Stovel, for over ten years the missionary at Akidu, became the wife of Rev. A. A. McLeod, missionary at Anakapalli. Her place at Akidu has been taken by Miss Morrow.

Early in 1899, the health of Rev. J. R. Stillwell, for nearly twelve years Principal of the Seminary at Samulcotta, began to fail. Years of hard work in the discipline and care of hundreds

of pupils committed to his charge began to tell upon him. Acting on the advice of his physician, he spent some time in the Nilgiri hills with the hope that a rest and a change of work would effect a cure and obviate the necessity of a return to Canada, but, on his return from the hills to join Mr. Laflamme at Cocanada, it became evident that the benefit he had received was merely temporary, and he was reluctantly compelled to seek restoration in Canada. He reached Toronto in December, 1899. We gratefully record the gradual recovery of his health. At the Convention in May, 1899, Rev. Dr. McDiarmid, for nearly seven years the hard working Secretary of the Society, resigned to accept the Presidency of Brandon College. His place was filled by the appointment of Rev. J. G. Brown. The Convention also determined to inaugurate a "Forward Movement" for Missions—the raising of \$150,000.00 for missionary expansion. Of this, \$60,000.00 was allotted to Foreign Missions. As a partial result of this Forward Movement, four new missionaries are already on their way to India. Rev. A. W. Woodburne, M. D., and Mrs. Woodburne, Miss Gertrude Hulet, M. D., and Miss Mary R. B. Selman, and Rev. A. Imrie is under appointment. While Rev. A. G. Baker, B.A., Mrs. Baker and Miss B. E. Gile, B.A., are about to leave for Bolivia.

BOLIVIA MISSION.

Every missionary movement usually has its birth in the heart of some one man. The needs of a certain people are laid upon the heart of a certain individual, and God uses him to awaken the same interest on the part of others, until finally that interest precipitates itself in an organization. Such in substance is the history of the Bolivia Mission. From a child, in a strange way, South America is laid upon the heart of A. B. Reekie. Something seems to tell him that some day he would be in that "great neglected continent." Strange and fantastic were the plans, which in the enthusiasm of youth he kept forming of what he intended to do when he got there. After his conversion his interest in South America deepened, till finally a great longing to do something for the evangelization of its benighted people filled his soul. He made a study of its needs, only to have his longing more and more intensified. Finally, in 1896, a few friends put money in his hands sufficient to cover the expense of a personal trip to spy out the land. He spent his college vacation in visiting Peru and Bolivia, and returned to complete his course, graduating at McMaster in the class of 1897. The needs of Bolivia, as a country entirely without evangelical missionaries, especially appealed to him, and he

determined to give his life to the evangelization of its two and a-half million people. The matter was brought to the attention of the Foreign Mission Board, and by invitation Mr. Reekie met the Board and gave some information regarding the field, its needs and the promise of an open door for work. The Board, in its Annual Report to the Convention, placed the facts before that body and asked for instructions in the matter of opening a new mission. The Convention, with great heartiness and unanimity, passed the following resolution: "That in view of the seeming leading of God, this Convention encourages the Foreign Mission Board to open a new mission in Bolivia when special subscriptions are provided covering a period of three years to meet the estimated expenses."

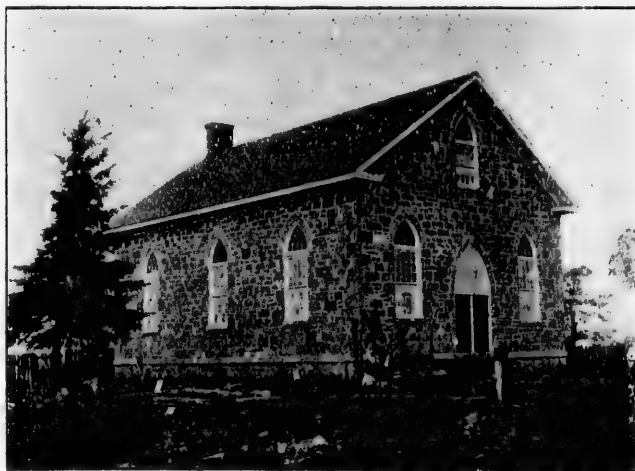
In accordance with these instructions, Mr. Reekie set to work and soon secured even more than the amount stipulated, in cash and pledges, and in March, 1898, he set sail for South America. He located in Oruro, Bolivia, where, quickly acquiring a working knowledge of Spanish, he opened a Sunday School and day school, from which he is already reaping a considerable income. About the time of his arrival in Bolivia, a revolution broke out in the country, which resulted in the overthrow of the Government and the victory of the Revolutionists. The cause of the revolution was the corruption of the Government and the tyranny of the Roman Catholic Church, in whose hands the then Government was a mere tool. The victory of the Revolutionists, or Party Liberales, as they call themselves, has meant very much for civil and religious liberty. Our missionaries are hopeful that a much larger measure of religious toleration will be enjoyed than formerly. Protestantism is not as yet a recognized religion in Bolivia. Protestants are, however, permitted to meet for worship in private.

In the fall of 1898, Rev. R. Routledge, B.A., and wife, were sent to join Mr. Reekie at Oruro. After a few months' stay at Oruro, however, they decided to begin work in the beautiful city of La Paz, distant from Oruro about four days' journey by stage. They have opened there an English College, with a most encouraging attendance.

In February of 1900, Rev. C. N. Mitchell, M.A., and wife, sailed for La Paz, Bolivia, where they are to be associated with Mr. and Mrs. Routledge in the College. Three other missionaries, Rev. A. G. Baker, B.A., and wife, and Miss B. E. Gile, B.A., are now under appointment for Bolivia. They will join Mr. Reekie at Oruro.

STATEMENT SHOWING INCOME FROM THE BEGINNING.

1st Year.....	\$ 1,169 27	18th Year.....	\$12,657 29
2nd ".....	2,056 93	19th ".....	13,993 42
3rd ".....	3,180 46	20th ".....	14,653 65
4th ".....	2,853 35	21st ".....	15,219 22
5th ".....	3,994 09	22nd ".....	19,238 33
6th ".....	2,136 08	23rd ".....	19,940 84
7th ".....	3,341 10	24th ".....	20,042 45
8th ".....	4,580 88	25th ".....	25,968 29
9th ".....	6,012 00	26th ".....	29,280 98
10th ".....	4,914 80	27th ".....	30,118 30
11th ".....	7,721 57	28th ".....	27,601 90
12th ".....	6,699 65	29th " (Carey Centen'l)	35,783 29
13th ".....	9,145 21	30th ".....	30,252 47
14th ".....	8,948 51	31st ".....	32,374 75
15th ".....	7,687 53	32nd ".....	32,537 01
16th ".....	10,596 75	33rd ".....	31,807 61
17th ".....	9,690 94	34th " (F.M., 17½ mths)	55,046 44



Baptist Church, Breadalbane.
THE OLDEST CHURCH IN THE OTTAWA VALLEY.

Women's Baptist Foreign Missionary Society of Ontario (West).

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EXTRACTS FROM THE TWENTY-FOURTH REPORT
OF THE CORRESPONDING SECRETARY OF
THE WOMEN'S BAPTIST FOREIGN MIS-
SIONARY SOCIETY OF ON-
TARIO (WEST.)

Surely the hand of our God has been upon us for good during the past year and a half, as is seen in a growing sense of responsibility on the part of Christian women, a deepened interest in missions and increased giving. This year two hundred and fifteen Circles and one hundred and eleven Bands have reported to the Treasurer as against two hundred and eleven Circles last year and one hundred Bands.

The Ecumenical Conference on Foreign Missions, which was held in New York, from April 21st to May 1st this year, was indeed an inspiration to the many whose privilege it was to be in attendance. Women's work in missions had a very prominent place on the programme.

The native Christians in India have, during the past year and a half, made good progress in the matter of giving. Help-meet Societies have been formed and the support of Bible-women undertaken, other Bible-women have decided to give much of their time freely to the work. All this at a time of scarcity on account of the terrible famine that has raged in so large a part of India.

Reinforcements.—The cry from our missionaries in India has been, "Send *four* single ladies this year to help us." Of *seven*, who have during the past eighteen months expressed a wish to devote their lives to Foreign Mission work, two have been sent, others are diligently preparing themselves for service. The most pressing need just now is for a thoroughly qualified teacher to take the position which will be left vacant in the Timpany Memorial School, when Miss Folsom comes home next year.

On the 20th of February, 1900, Miss Mary R. B. Selman, of Wilkesport, Ontario, and Miss Gertrude Hulet, M.D., of Norwich, Ontario, were accepted by the Board as missionaries to India. Miss Selman is a former director of the Western

Association, is a graduate of the Chicago Baptist Hospital and of the Chicago Baptist Training School.

When in 1890 Miss Hulet was written to as to the likelihood of her becoming a medical missionary, the way was not then open to her, but God remembered the prayers of His handmaids, and after graduating from the Women's Medical College, Toronto, and four years' practice in medicine, she has now been appointed, and with Miss Selman and Dr. and Mrs. Woodburne, sailed from New York on the 29th of September for Bombay, where they were due about November 3rd.

Furloughs.—The time has come when one or more of our missionaries will be returning each year. To-day we welcome Miss Baskerville to our Convention. After a term of nearly eleven years in India, she came home in July, 1899, and although much in need of rest for both mind and body, very soon began visiting among the Associations. Wherever she has gone her visits have been an inspiration, but the Board must insist on her taking a long rest so that she may be able to resume the Principalship of the Girls' Boarding School in Cocanada, for which she is so well fitted and to which she has devoted so many years.

Miss Priest, of Tuni, and Miss Folsom, of the Timpany Memorial School, Cocanada, have been selected to return in 1901. It seems almost a risk to allow Miss Hatch to remain for another year, she has been so poorly; but unless there is some one to take her work, and special money is provided for her passage, it will be necessary for her to stay until 1902.

AKIDU.

Miss Morrow.—Like her predecessors, Miss Morrow's first year in India was spent in learning the language and the manners and customs of the people. She also occasionally visited with Miss Simpson the Zenanas of Cocanada, made a tour in the "Elizabeth" with Miss Hatch on the Ramachandrapuram field, a short one in "Glad Tidings" with Miss Stovel on the Akidu field, and although only a looker on, learned much about the people that she could do in no other way.

Miss Stovel.—Work among the heathen women of Akidu was commenced by Miss Fanny M. Stovel in the latter part of 1889, and continued until 1899, when with an almost aching heart she left it for another field of labor. During those ten years it had become "a part of her life," for she "loved the work

and loved the women and children among whom she labored." The work of these years is graphically told in a leaflet written by Miss Stovel and lately published called "Ten Years on the Akidu Field."

Before leaving Akidu, Miss Stovel had the joy of bringing her five Bible-women to the almost unanimous decision to *gratuitously* give the Gospel to the heathen women by whom they are immediately surrounded; of seeing the native Christian women undertake the support of a Bible-woman on another field, and others give one, two or four days a week to work in their own villages.

At Akidu, on Tuesday, December 12th, 1899, Miss Fanny M. Stovel was married to the Rev. A. A. McLeod, of Anakapille. We unite with her in the prayer that they may be "'True yoke-fellows,' ploughing a straight furrow, bringing glory to His name, finding their joy first in Him, and then in one another."

At the July meeting of Conference, Miss Sarah E. Morrow was designated to the work on the Akidu field.

MEDICAL WORK.

"*Star of Hope.*"—During 1899, Dr. Pearl Chute treated 2,781 patients; of these, 1,776 were new ones. The 61 in-patients included 16 obstetrical cases. Among those treated were 483 despised outcasts, 148 Mohammedans, 581 Christians, and the remaining 1,569 were high caste. There is quite a noticeable change in the attitude of the high caste people toward the mission. Especially to the Christians is the "Star of Hope" a great boon; for when sickness comes they are no longer tempted to call in the village doctor with all his heathenish ceremonies.

Village Schools.—Mr. Chute reports twenty-two village schools on the Akidu field. More than half of the schools are either self-supporting, or else are supported by the Local Fund Board; but the latter have Christian teachers and are conducted in the chapel. In Gunnanapudi, all but one of these schools are supported by the church. In Moturu they are nearly all supported by the Local Fund; the Mission, however, supports two, these two are the most encouraging on the field; they teach up to the fourth standard and pass a fair number of the pupils each year. All the Akidu church schools are self-supporting.

ANAKAPILLE.

Bible-women.—Mrs. McLeod reports: "Fifty-seven houses have been opened to them; some of these are Brahmins, some Komati, some Goldsmiths, Kapu, toddy-drawers, weavers, mat-makers, and Malas."

Sunday Schools.—"The Sunday Schools are four. One is held in the chapel, one in the open street, and two on the verandahs of two different idol temples. In all, except the one held in the chapel, we are using the International lessons, picture rolls and cards."

Village Schools.—Here, in Anakapille, there are twelve good municipal schools. Mrs. McLeod would be so thankful for packages of old S. S. picture cards and rolls. She says: "There is a good school in Anakapille, teaching English, and scores of boys come asking for English papers, and the home S. S. papers would be just the thing to give them. The postage would be money well spent."

COCANADA—GIRLS' BOARDING SCHOOL.

Miss A. C. Murray, who has been in charge of the Cocanada Girls' Boarding School ever since Miss Baskerville's furlough commenced, writes: "God has manifested His presence with us in the conversion of souls, in revealing secret sins, in delivering from disease and death, in blessing upon the secular department, in leading the Christian girls into active service for Him, and in many other ways. The number baptized from the school, including two day scholars who afterwards became boarders, was twelve. Miss Simpson has enlisted the majority of the Christian girls in her Sunday School Crusade, and each Sunday afternoon they go forth under her supervision to teach the 'Way of Life' to children in all parts of the town. Number of boarders on roll in 1899, 85; in 1900, 79. Number of day scholars on roll in 1899, 20; in 1900, 20; average attendance in 1899, 77."

WORK AMONG THE WOMEN AND CHILDREN.

Miss Simpson reports during the year and a half 3,053 visits to houses in Cocanada, forty new houses opened to her and her assistants, Miss Gibson and Miss Beggs, and 661 visits to villages and malapillies. This work has been continued with very little interruption and is most encouraging.

Caste Girls' School.—In July of last year the old Brahmin master died and the workers feared for the school, but the attendance has rather increased and Miss Simpson is encouraged. Josiah Burder (Jonathan's son), with P. Sarah, are the teachers. Soodramma teaches in the morning and visits with the missionary in the afternoon, and V. Gouramma, the most advanced pupil and pupil-teacher, takes the class in the afternoon. The pupils have made very satisfactory progress; the results of the examinations were good.

In March, 1899, another Caste Girls' School was opened on the mission property in Jugganaikpuram by P. Lakshamma, and already three of the little girls are ready for the II. Standard.

Miss Simpson reports *twenty-two Sunday Schools* among the heathen in different parts of the town. In this work the deacons, teachers, Bible-women, house servants, college students, young men in the Industrial School and others share.

During the eighteen months there have been no additions to the visible church, but the interest in Christ and His Kingdom is increasing and the workers take courage and go forward, knowing that it is theirs to sow the seed beside all waters, but His to give the increase.

In the sudden death of Pastor Jonathan Burder the work in Cocanada has sustained a great loss. Miss Simpson speaks of him as an extraordinarily clever man, very, very humble and so much in prayer, ever remembering the work among the women and children.

The new bungalow is a great boon to our lady missionaries. They are enjoying it and are trying to have a garden containing both flowers and vegetables.

ZENANA WORK.

This work is encouraging. More houses are open to the visitor than she can attend to. The ignorant listen to the Gospel eagerly, its very simplicity suiting their ignorance as none of their own teachings do.

The audiences vary. In one house all will pay attention, and Miss Gibson can sit down undisturbed and teach the women the truths of God's Word; in another house, perhaps only one will listen, while all the rest are apparently oblivious to what is being spoken. The work, too, varies. New houses are opened, former ones re-opened; women hear the Gospel for the first and

often the only time in their lives; others who have heard it before, are glad to receive its teachings again. A young woman in a newly opened home is learning to read. A former school girl, now married and a mother, continues committing the New Testament to memory. School girls who have been given New Testaments, read them to their parents and neighbors, and sing the Gospel hymns. Even little girls sing so sweetly of Christ's sufferings on the cross, as to melt a mother's heart. The old deaf woman who was mentioned in the last report, is now learning to sing the Gospel, and goes among her more intelligent neighbors, astonishing them as she tells of what her Saviour has done for her.

Miss Beggs is greatly encouraged, not only in the progress her pupils in the Zenanas are making in their studies, but in the deep interest they are taking in the Bible. They rejoice in hearing it, one woman saying she could do without her food to listen to it; another, after the death of her only son, asks to have it read, as it gives her mind rest.

Early marriage is a frequent hindrance to the work among the girls. Just when one is beginning to take special interest in what she is taught, the Zenana worker is informed that there is to be a marriage and her pupil is to be the bride. So the girl goes away to her husband's home; but loving messages often come to Miss Beggs, such as "Come to my village and let us all hear and learn about the Lord Jesus Christ, for there are many who will hear you."

TIMPANY MEMORIAL BOARDING AND DAY SCHOOL.

Miss Folsom reports that the year 1900 has brought many changes to the school. Two Christian teachers who were formerly pupils, and are members of the Baptist Church, have taken the place of two teachers who left. These are a great joy to Miss Folsom, as are also the other two teachers. She thanks God for these four. There are forty-eight scholars on the roll, eighteen of whom are boarders. The Lutheran Mission to the south have sent a dear little girl to be trained for them. Miss Folsom says: "It will be a real joy to train her for work for the Master. We are praying that more girls of this stamp and for this purpose may be sent to us. It was our dear Mr. Timpany's thought in starting the school, to make it a training school for mission workers." Several girls have already gone from it to do work among the heathen.

Village Schools.—Mr. Laflamme reports five on the Co-canada field.

NARSAPATNAM.

Bible-women.—Here Silla Lizzie, who was supported by the Women's Helpmeet Society of the Kollair Association, did good work part of the year in Narsapatnam town. She and the wife of one of the preachers found their way into sixty-three houses, and managed to get three Sunday Schools together, one in the Goldsmith quarter, one in the Yellamanchili quarter, and one in the Sweeper Petta. There was also a well-attended school in the chapel. Both these women took ill, and there is now no one working in Narsapatnam.

PEDDAPURAM.

Work Among Women.—It has been Miss McLeod's joy to spend sixty-four days in the tiring, but at the same time the very delightful, work of touring and telling the story of redeeming love to those who have never heard it. While some may be "stoney-ground hearers," many others have gladly received the Word, as is proved in the case of a woman of the Raja caste, who two years before had heard the Gospel message for the first time, and a few days before the close of last year, with her sweet old face crowned with snowy hair, with clasped hands and rapt upturned look, she confessed her faith in Christ by baptism. Nearly every day, morning and afternoon, she goes into the town and witnesses for Jesus.

Bible-women.—Miss McLeod says, "As Leah and Sayamma go in one direction, and my faithful Atchamma and I in another in Peddapuram, we feel that the seed is being sown at least more profusely than of yore. And yet even in this one town the work is more than we can compass."

Village Schools.—Seven day schools have been conducted in as many villages, with sixty boys and thirty girls in attendance. Some of these are doing good work.

RAMACHANDRAPURAM.

Instead of writing, as she has done for twelve or fourteen years, a report of her work among the villages and homes where Christ has been taught, of day schools and Sunday schools were young and old have been instructed in the Scriptures, and of all the many means used for the uplifting of the women and children of India, Miss Hatch has written a loving tribute to the greatly beloved sister whom the Master has taken to be "with Him where He is," but who while here "was the silent partner in all her work."

A full report of the Leper Hospital will be given in the near future, and a special number of the *Link* will be devoted to work on the Ramachandrapuram field.

Summary of Work, January 1899, to July, 1900.—Visits to villages, 231; visits to houses, 526; meetings held, 202; Bible classes, 172; schools examined, 25; Bible talks, 10; days on tour, 105.

Village Schools.—Mr. Davis reports twelve village schools on the Ramachandrapuram field with an average attendance of 220 pupils.

Mr. Davis adds: "The Lord bless you, sisters, for carrying on such a good work. You are working for the coming generation in beginning with the children. There is hope in the work, for God is in it. Go forward."

Samulcotta Seminary.—Notwithstanding that our appropriations to the Seminary are still very much less than formerly, Mr. Craig has kindly sent a short report. Last year some five men graduated from the Theological department. Just a month before the end of the term a member of the graduating class died after only a few day's illness. Since January, it has been thought best to drop the class for a year, as there were few in it.

TUNI.—WORK AMONG THE WOMEN AND CHILDREN.

In reporting the work on the Tuni field, Miss Priest says:—"The growing interest in the case of many whom she meets regularly, and careful attention where there used to be indifference, is very encouraging."

Of the Bible-women Ma Laksmi reaches about twenty villages from Nundoor, and although unable either to read or sing, has entrance into many houses.

Touring.—Ninety-two days were spent touring in different villages. Sixty-nine villages were visited, twenty-three of these for the first time. "Various," says Miss Priest, "were the receptions. In one village, back in the hills where no white woman had gone before, though I got off my pony very gently and approached very carefully, the women all disappeared, till one braver than the rest got up to come near enough for me to assure her that I was truly a woman and had come to tell them something very good. Through her we got access to a number of women, but it was rather amusing to see one man stand on

guard at the gateway of the yard, from the time we went in till we came out of the village.

"In another village, a Brahmin widow gave me a most cordial reception. She kept me all the morning, simply reading to her. The interest she showed made me wish she lived nearer, that I might visit her often."

Work Amongst Christian Women.—The women's Bible class in Sunday School has been a joy. The women's weekly prayer meetings have been more in the form of a Bible reading, and have been seasons of blessing. The monthly meeting of the Women's Aid Society has also been kept up in Tuni.

Sunday School Work.—This work has developed most encouragingly. There are now four taught each Sunday and one on Saturday.

VUYYURU.

Village Schools.—Mr. H. E. Stillwell reports: "Of the sixteen village schools on this field, twelve have been permanent. The year closed with fourteen in operation, having an average attendance of about two hundred scholars. Nine of these schools are doing really excellent work."

And now, may "the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make *us* perfect in every good work to do His will, working in *us* that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

JANE BUCHAN,

Corresponding Secretary.

TREASURER'S TWENTY-FOURTH ANNUAL REPORT,
FROM MAY 1ST, 1899, TO OCTOBER 20TH, 1900.

GENERAL STATEMENT.

RECEIPTS.

Balance forward April 30, 1899:	
New Missionary Fund (Miss Morrow).....	\$ 132 13
Special funds not designated.....	356 48
For regular work.....	1,631 23
	<hr/> \$ 2,119 84
Amount from Circles (including \$99.80 for Famine Relief and \$112.20 for other extras).....	7,186 19
Amount from Bands (including \$82.44 for Famine Relief and \$42.70 for other extras).....	1,298 85
Amount from other Organizations (including \$5.00 for Famine Relief and \$18.50 for other extras).....	308 24
Amount from Miscellaneous (including \$308.91 for Famine Relief, \$800.00 for other extras, and \$158.37 refunds)	1,680 22
Collections credited to Associations.....	161 15
	<hr/> 10,634 65

NOTE.—Total for Famine Relief and other extras, credited
in General Statement, \$1,627.92. Total income for
regular work during the whole term, \$9,006.73.

DISBURSEMENTS.

By General Treasurer:

Regular estimates.....\$9,053 97

Special Appropriations:

Books and Tracts.....	150 00
Toward Miss Morrow's support.....	132 13
Village Schools.....	103 75
Balance for Miss Selman's passage.....	183 40

Other Extras:

Zenana Carriage.....	77 00
Cocanada Bungalow.....	250 00
For Lepers.....	52 75
Extra Girls, Cocanada.....	54 50
Miss Priest.....	12 50
Miss Stovel.....	2 00
Native Preacher.....	25 00
"Deborah," extra Bible-woman.....	16 00
Famine Relief.....	496 15
Bolivia Mission.....	36 65
	<hr/> \$10,645 80

By Miss Baskerville, Cocanada School buildings, bal. of special fund.....41 48

Investment Account, purchase of Com. Cable reg. bond for \$1,000.....33 73

By Expense Account, including \$13.13 covered by special receipts.....133 36

Total.....\$10,854 39

Balance October 20, 1900: Special Funds.....470 09

For Regular Work.....1,430 01

Audited and found correct. JOHN FIRSTBROOK, }
26th October, 1900. FRED. L. RATCLIFF, } Auditors. \$12,754 49

"MEDICAL LADY" FUND.

RECEIPTS.

Balance forward, April 30, 1899.....	\$	171	46
Amount from Circles.....	\$	342	51
" " Bands		23	25
" " Other Organizations.		14	00
" " Miscellaneous.....		657	70
		<u>1,037</u>	<u>46</u>
	\$	<u>1,208</u>	<u>92</u>

DISBURSEMENTS.

By General Treasurer:			
Dr. Pearl Chute's medical work.....	\$	50	00
Dr. Gertrude Hulet's passage to India.....		350	00
" " surgical instruments on account.....		60	00
On account, salary and Munshi allowance for November and December, 1900.		72	00
	\$	<u>532</u>	<u>00</u>
Balance, October 20, 1900.....		676	92
	\$	<u>1,208</u>	<u>92</u>

Total number of Circles heard from.....215

" " Bands " "110

Total receipts during the term	\$11,672	11
" income " "	11,513	74
" receipts for regular work	9,006	73
" disbursements " "	9,207	95

VIOLET ELLIOT,

Treasurer.

Audited and found correct.

JOHN FIRSTBROOK, }
FRED. L. RATCLIFF, } *Auditors.*

Toronto, October 26, 1900.

HISTORICAL SKETCH OF THE WOMEN'S BAPTIST
FOREIGN MISSIONARY SOCIETY
OF ONTARIO.

OUTLINE OF ITS HISTORY FROM 1876-1899.

Introductory: — The population of India is over 287,000,000. The gods of India are 330,000,000. The Telugus of India number nearly 20,000,000. The Telugus on the Canadian field number 3,352,000. The Telugus on the mission field of the Baptists of Ontario and Quebec number 1,352,000.

At Beamsville, Ontario, in October, 1866, an Ontario and Quebec Auxiliary to the American Baptist Missionary Union was organized.

At the first Annual Meeting, held in Ingersoll, on Oct. 17th, 1867, the Rev. A. V. and Mrs. Timpany were designated to the Telugu field, and sailed for the East a week later.

At the third Annual Meeting in Woodstock, in October, 1869, the Rev. John and Mrs. McLaurin were designated to the same work.

Mrs. Timpany and Mrs. McLaurin are daughters of the late Rev. John Bates, of Woodstock.

In the *Canadian Missionary Link* of January, 1879, we find the following extract from the memoir of Mr. Bates: "On July 6th, 1840, little Jane (Mrs. Timpany) was born." In recording this happy event three days later, Mr. Bates says: "Last night I read in the first chapter of first Samuel, after which I held my baby in my arms and presented it by faith in prayer to God. I look upon it as a loan for a little season, and would wish to bring it up in the nurture and admonition of the Lord. It is lent to the Lord, yea, as long as it liveth it shall be lent to the Lord. As I have a prevailing desire, if it be the will of God, that my little son may be a missionary to the heathen, so may little Jane be *the wife of a missionary*, and be useful in her day and generation."

In 1873, Thomas Gabriel, a native gentleman, who had begun an independent mission at the north, in Cocanada and its

neighborhood, after having offered it first to the English Baptists and then to the Nova Scotia Baptists, offered this mission, with from fifty to seventy-five converts, and a debt of about 2,000 rupees, to the Ontario Baptists. This offer was accepted.

Mr. McLaurin resigned his connection with the American Baptist Missionary Union, and in March, 1874, he entered Cocanada, and our own Mission was inaugurated. There were then about one hundred converts. At the close of 1898, there were 3,886 church members.

Organization.—To that honored servant of Jesus Christ, the loved and devoted A. V. Timpany, the Woman's Baptist Foreign Missionary Society of Ontario (West), owes its existence.

Returning to Canada after his first sojourn in India, Mr. Timpany carried a message to the Baptist women of Ontario—a message about the needs of the hundreds of thousands of women and children on our own Mission field; of their humiliating ignorance; their religious fanaticism; the impossibility of reaching them with the Gospel, except through the ministry of women; and the need of great tact and unflinching effort on their behalf. Earnestly he pleaded, asking every Baptist woman to spare the small sum of two cents a week (over and above what she was already giving through the General Society) for this purpose.

A meeting was called, the Rev. J. H. Castle, pastor of Jarvis Street Church, presided. A few interested brethren were present, and with Mr. Timpany's assistance, on the 24th of October, 1876, in the parlor of Jarvis Street Baptist Church, Toronto, The Women's Baptist Foreign Missionary Society of Ontario was formed, its object being "the evangelization of the women and children of heathendom." The following Officers and Directresses were appointed:—President—Mrs. Wm. McMaster, Toronto. Vice-Presidents—Mrs. J. H. Castle, Toronto; Mrs. C. A. Morse, Toronto; Miss Belle Lightbody, Brantford; Recording-Secretary—Miss Louise Morse, Toronto. Corresponding-Secretary—Mrs. H. H. Humphrey, Toronto. Treasurer—Miss Erskine Buchan, Toronto. Board of Managers—Mrs. Dryden, Brooklin; Mrs. Wm. Craig, Jr., Port Hope; Mrs. Thompson, Guelph; Mrs. Chas. Raymond, Guelph; Mrs. Jas. Cooper, London; Mrs. P. W. Dayfoot, Hamilton; Mrs. Freeland, Toronto; Mrs. S. A. Dyke, Toronto; Mrs. A. R. McMaster, Toronto; Mrs. Evans, Sr., Toronto; Miss Strikes, Toronto; Miss Harriet Elliot, Toronto.

The work was eagerly taken up, a little opposition from a few of the brethren only serving to increase the ardour of the women, and before the first annual meeting the following Circles had sent in their offerings to the Treasurer of the Board :—Jarvis St., Toronto; Yorkville, Toronto; Alexander St., Toronto; Perth, Euphemia, Ingersoll, Timpany's Grove, Port Burwell, Paisley, Paris, Guelph, Ancaster, St. Thomas, Beamsville, Strathroy, Embro, London (East End), London (West End), Brantford 1st., Thedford, Aylmer, Orangeville, Brooklin.

Seven other Circles had been formed, making the total number organized during the first year thirty, most of these being the outcome of Mr. Timpany's efforts.

The aim of the Society is to have a Women's Mission Circle with its officers and collectors in every church; and wherever practicable, a Mission Band for the children.

In addition to the income from Circles and Bands the revenue of the Society is largely increased by life-membership fees of twenty-five dollars each, and also by many special offerings.

In 1877 the Adelaide Street Church, London, reported having organized a Mission Band, but to the Paris Juvenile Mission Band organized by Mrs. James Grant and others, belongs the honor of being the first to send money into the treasury; this was in March, 1870.

In 1879, the Board had the pleasure of welcoming the Circle of the Baptist Church, Winnipeg, Manitoba, as an Auxiliary.

Ten years after the Society was organized, 112 Circles and 38 Mission Bands reported. As the Circles increased in number Associational Societies were formed. Brant Association led in the van, in June, 1882, with Miss Anna Moyle as Director; Middlesex and Lambton followed in 1884; Elgin in 1885, and in 1888 the number was complete.

Each Association elects its own Director annually, whose duty is to keep in touch with every Church, Circle and Band in her Association, reporting the same to the Secretary.

Early in 1884 the Bands had become so numerous and the children so zealous in their work that the Board found it expedient to appoint a Secretary of Bands, Mrs. E. W. Dadson, whose duties consisted in correspondence with the Bands, assigning to them students to support, receiving the reports, etc.

Not long after the Society was organized, the need was felt of definite information about the work on our own field. An arrangement was made to have a column once a month in the *Canadian Baptist*, but this did not answer the purpose, and Mr. Timpany, after much effort, at last persuaded three Toronto ladies—Mrs. Freeland, Mrs. H. J. Rose, and Miss Buchan—to undertake the publishing of a little paper. Mr. Timpany issued an advance sheet in July. One thousand subscribers were assured, and since September, 1878, *The Canadian Missionary Link* has been carrying its messages from India into the homes of thousands of our people.

In May, 1885, the chief editor of the *Link* found it necessary to remove to Manitoba. The whole management of the paper was then placed in the hands of the Ontario Board and a new editor, Mrs. A. H. Newman, appointed. The circulation is now 4,800. The paper is not only entirely self-supporting, but has frequently paid a dividend to all the Canadian Societies in proportion to the number of subscribers in each Province. In 1882, in order that all might have the benefit of the many valuable manuscript papers in the possession of the Board, an Exchange Drawer was opened. Later on, books on Missionary and other subjects interesting to Circles, became the property of the Society, and a Circulating Library, under the care of Mrs. Wm. Craig, jr., Port Hope, was started. Finally these two were united in the Bureau of Literature. The many orders for books, leaflets, and manuscripts constantly received are a proof of a growing interest in the cause of Foreign Missions. Mrs. C. W. King, 318 Earl Street, Kingston, has this in charge.

1876-86.—As it has always been a rule of the Society not to incur debt, it was not until July, 1877, that the first appropriation of \$200 for Mrs. McLaurin's Girls' School in Cocanada was made. This school, begun by Mrs. McLaurin asking a few girls to receive lessons on the verandah of the Mission house, soon became one of the most promising features in connection with the work in Cocanada. Here fifty girls, all Hindus and Mohammedans but six, were instructed daily in Bible truth. Christian girls only, or the daughters of Christians, were received into the boarding department. This appropriation of \$200 was increased to \$450 before the year closed.

Amelia Keller's support, by the Ontario and Quebec Boards, was then undertaken; the school house chapel in Cocanada built, some five or six hundred rupees having been raised towards it in Cocanada; \$150 was also given to the schools in Tuni. Next a Bible-woman was appointed, then a boat, "The

Canadian" was built for Mr. Timpany. The support of village schools and students in Samulcotta Seminary followed.

In 1882, the Boards of Ontario and Quebec had the great joy of appointing their first missionary, Miss M. J. Frith. One hundred dollars was voted for Zenana work in Cocanada, and Miss Gibson and Ellen her Bible-woman were added to the staff of workers. In 1885 a Zenana Home was built by the ladies East and West. Twenty Zenanas were reported open, a matron's home was also built. In 1886 our second lady missionary, Miss Sarah Isabel Hatch, was sent out.

1887-99.—Of the following years, the most successful as regards the work of the Circle and Bands was 1894, when 213 Circles raised \$5,305.46; 113 Bands raised \$1,332.13, and the total income of the Society amounted to over \$8,000. A time of financial depression followed. Many Circles and Bands died, while others reduced their offerings; because of this, the work in India became seriously crippled. Prosperity has returned, but the Circles and Bands have not yet returned to their former rate of giving; 196 Circles and 100 Bands reported to the Treasurer last year, and large special offerings have raised the income to \$10,585.

A special thank-offering service has of late years become an annual institution in almost every Circle.

Cocanada Girls' School.—This school has met with most encouraging success, not the least being the number of heathen children who have there learned of Christ. It has become a training school for all stations on the field. Here our Bible-women receive the education so important for their work. Many of the girls have been converted and baptized, and wherever their lot in life is cast their influence is felt, not only because of their Christian work, but in their well-kept homes and tidy appearance they "let their light shine," proving as nothing else can the elevating power of the Gospel of Christ.

In 1885 Mrs. McLaurin again took the oversight of this school till the arrival of Mrs. Craig, late in the same year. In 1889 Miss Baskerville was appointed its principal. Under her management it has developed into a school too large for the building in the old compound. In 1894 a new compound was purchased by the General Board and estimates for new and more commodious school buildings considered. But it was not until two or three years later that the necessary funds were forthcoming and work on the new compound (now known as the

Davies' Memorial Compound) commenced. In 1898 our ladies moved into their new quarters, and by the spring of 1899 the girls' dormitories, class-rooms, widows' quarters, sick-room, granary, out-houses, and compound wall, etc., were all completed.

Theological Seminary, Samulcotta.—The women's work in the seminary began with the support of one student in 1881. In 1882 a grant of \$700 was made. After Miss Hatch became one of the staff of teachers the interest increased so much that for a time, with the exception of the salary of the Principal, the work was almost or wholly supported by the Women's Board. Of late years, because of other work undertaken, and a falling off in the regular income of the Society, the appropriations of the Women's Board to this object have necessarily been reduced.

Village Schools.—These are an important part of the work and are to be found to a greater or less extent in every field. Here children, especially the children of the native Christians, are taught reading, writing and arithmetic, together with Bible truths. Those who show a special aptitude for learning are advanced from the village school to the boarding school or seminary, and there prepared for service in the mission.

Several of these schools are now self-sustaining.

Timpany Memorial School.—This is a school for Eurasian children, and is the only Protestant boarding school for English-speaking children between Madras and Calcutta. It was opened by Mr. Timpany in 1883, and is chiefly sustained by the missionaries. During Mr. Timpany's life the school was held in the church. Afterward a comfortable bungalow was purchased by the missionaries and their friends. To this school pupils come from all parts of India and Burmah. Last year they numbered forty-eight. Boys admitted only to the day school. The object of the school is to give a sound moral and intellectual education. Bible lessons are daily taught. Every year many are converted, indeed, few of those taught go away without showing that they have received a change of heart.

For the past year or two it has been the privilege of the Women's Board to support Miss Folsom, the devoted and greatly loved Principal of the school.

Zenana Work in Cocanada.—The first Zenana visited by Miss Frith was the house of her munshi (in this visit she was accompanied by Mary Timpany). Soon the work crowded upon

her. In 1887, she was compelled, on account of illness, to return to Canada, and in 1889 sent in her resignation, which the Board very sorrowfully accepted.

In 1887, Miss Hatch was appointed in charge; and in addition to Miss Gibson, Mrs. De Beaux and Miss P. Beggs were placed on the staff of visitors. On Miss Hatch's removal to take the position of Bible teacher at Samulcotta Seminary (1889), Miss Simpson was placed in charge, her training as a teacher, as well as a nurse, specially qualifying her for the position.

Bible-women.—In the early years of the work few, if any, of the Bible-women could read. They went forth with their minds stored with passages from God's Word, which they had memorized. Many of these women are still employed, and their work has been owned of God. Of the thirty now in the service of the Mission, a goodly number have been educated at the Cocanada Girls' School and thus fitted for enlarged service. Each lady missionary has her staff of Bible-women, and on those fields where as yet there is no single lady missionary, the work for women is carried on by Bible-women, who go from village to village and from house to house teaching about the only living and true God.

Book and Tract Work.—For many years the women had the privilege of supporting this important work, by means of which the message of salvation is conveyed to many a one who otherwise could not hear it. In 1898, on account of the need of retrenchment, the women were obliged to leave this work to the General Society. In 1898, 6,081 books and tracts were sold.

MISSIONARIES.

This Society has been singularly blessed in the missionaries it has sent out.

Miss M. J. Frith, of West Winchester, was the first missionary. Her work has already been described. She went out in 1882 and returned in 1887.

1886.—Miss S. I. Hatch, of Woodstock, was accepted by the Board as a teacher. In 1887, she was appointed in charge of the Zenana work in Cocanada, begun and so successfully carried on by Miss Frith. From 1889 to 1893 she taught the Bible in Samulcotta Seminary. In the spring of 1894, Miss Hatch was obliged to return to Canada for a rest, but again went to India in November, 1895. From that time she has been in

charge of the women's work at Ramachandrapuram and has been wonderfully blessed in the conversion of Mala women, as well as high caste women. To her, wall-enclosed houses have opened. She has established a school for Bible-women; a preparatory Bible-school for widows; and a school for caste girls, known as the "Cockshutt Girls' School." Her boat, "Elizabeth," the gift of one lady, has been of great service in her touring. Of late, Miss Hatch's interest has been particularly directed to the many lepers scattered throughout the Mission, and for whom there is no hospital on all the east coast of India from Madras to Calcutta. Miss Hatch has secured some land, and is preparing to build a small hospital for the benefit of the lepers.

1887.—Miss Isabella Alexander was selected from a number of applicants and appointed missionary, specially to do Zenana work in Cocanada. Soon after her arrival she was married to the Rev. D. H. Drake, of Madras, and thus lost to the Cocanada Mission, but not to the Telugus, with whom she labored faithfully for four years. The A. M. B. U. generously refunded all that had been expended in placing her on the field. Miss Alexander was very dear to many in Canada. She died of cholera in Madras on Monday, September 21st, 1891.

1888.—Three new missionaries were appointed and sent to India this year: Miss Agnes E. Baskerville, of Dundas; Miss Fanny M. Stovel, of Mount Forest, and Miss Sara A. Simpson, of Paris. They sailed from Montreal, August 30th, and arrived in Cocanada on October 26th.

Miss Baskerville had been a teacher in Dundas for several years. In 1889, she was appointed in charge of the Cocanada Girls' School, a work for which she was peculiarly fitted, as has been proved by the growth of the school, both in numbers and efficiency. In addition to "mothering" all the girls (and boys too) placed under her care, Miss Baskerville has found time to visit in the town and surrounding villages, to care for at least two Sunday schools, Bible classes, a temperance society, help with the Mission Circle in the Timpany Memorial School, and has taken the oversight of all the building in the Davies' Memorial Compound. This year (1899) she has returned to Canada for a well merited rest.

Before going to India, Miss Stovel took a course in the Baptist Training School, Chicago. This she has found a great benefit. In 1899, Miss Stovel was appointed to the Akidu field, and there began work among women, in which she has been

greatly blessed. Doors soon opened to her in a wonderful manner, forty-three houses of every caste, on every street, admitting her during her first year in Akidu. Very soon she started a Bible class for Christian women, children's meetings and Sunday schools in Akidu, and the surrounding villages—indeed almost every part of the Akidu field has been visited by her. The station being thirty-five miles from the nearest physician, Miss Stovel and Mrs. Craig have had to do much medical work. In 1890, they sent home an urgent request for a medical lady. In 1892, Miss Stovel was so worn out that her return to Canada for a rest was thought necessary, but she refused to leave her work until another lady was ready to take it up. In 1894, her heart was gladdened by the gift of a boat, "The Glad Tidings." In this Miss Stovel lives, and in it carries the message of salvation to many a village that otherwise she could not reach. In almost every village Miss Stovel is eagerly welcomed, and had the joy of leading many of the women to a saving knowledge of the Lord Jesus Christ. About two years ago the very happy thought came to her of having portions of scripture bound in bright colors, red, green, yellow, etc., so making them attractive to the natives. The plan has been most successful. The portions are eagerly bought and diligently read.

Miss Simpson had, before going to India, acquired much valuable experience as matron of the Lakeside Home for Sick Children in Toronto. In 1889, she was appointed to the charge of Zenana work in Cocanada. In 1890, she opened a Sunday School for caste girls and one for caste boys; other Sunday Schools, one by the road-side, have been carried on by her. Every year there has been an increased number of houses opened to the Zenana visitors, and a greater readiness on the part of the women to listen to the story of salvation. Many are undoubtedly trusting in Jesus. Through her knowledge of medicine Miss Simpson has gained access to a number of Brahmin houses, as well as to others. In 1896, the patients treated by her numbered 957. Her caste girls' schools are both largely attended, many of the girls are believers in the Lord Jesus Christ, and are by example and precept seeking to win others to Him. In the spring of 1897, Miss Simpson came to Canada for a season of rest. She returned to India in 1898, sailing from New York, November 5th, reaching Cocanada on 19th of December. Miss Simpson at once resumed her work which had been faithfully carried on during her absence by Miss A. C. Murray, a missionary of the Women's Board of Eastern Ontario and Quebec.

1889.—The next lady sent out was Miss Martha Rogers, of Toronto. Being blessed with a small private income which she devoted to the work, the Board was only responsible for half her salary. On the 9th of October, 1889, Miss Rogers sailed from New York. In 1891 she was able to do considerable mission work in Cocanada, and had two schools in the town, and one in the malapilley. In 1892, Miss Rogers was designated to the Tuni field, where, in Zenana visiting, Sunday Schools, work among Christian women, teaching the Word to women and children, and touring, she learned indeed what it is to "spend and be spent" in the service of her Lord and Master.

In 1895, Miss Rogers was seized while on a tour with jungle fever, and as she was completely worn out it took such an alarming hold of her that as soon as sufficiently recovered to travel, the missionaries insisted on her return to Canada. Miss Rogers reached Toronto on the 20th of June. Gladly would she have returned to her loved work in India, but her Master had other plans for her.

As Superintendent of the Young Women's Christian Association, in Toronto, Miss Rogers now fills a position for which she has remarkable qualifications.

1893. The Women's Board of Manitoba and the North-West undertook to pay the salary of Miss Ellen Priest, of Toronto, as their missionary, on the condition that the Ontario Board pay her passage to India, and support her work there. This the Ontario Board gladly agreed to do. Miss Priest, with other missionaries of the General Board, sailed from Boston on the 30th of September. In 1895, she was appointed to the work on the Tuni field—which had been so well begun by Miss Rogers—and has faithfully carried it on. In 1897, on the Manitoba and North-West Societies assuming the entire support of Mr. and Mrs. J. E. Davis, Miss Priest became the missionary of the Ontario Board.

1894 saw another lady missionary on her way to India. Miss Lottie MacLeod, of London, a teacher, offered herself and \$400.00 to the work of Foreign Missions. At that time the income of the Society would not warrant the Board in assuming any increased outlay; but the Circle of the First Baptist Church, Brantford, generously undertook her support. Miss MacLeod sailed with Miss Hatch from New York on the 11th of November, and reached Cocanada on Christmas Day. While studying Telugu, she spent the first three months in Cocanada; then in Ramachandrapuram; then with Miss Priest in Tuni; and back

again to Ramachandrapuram, to be with Miss Hatch, who was alone on that field. Here she started a Sunday School among the out-caste children in the town. In July, 1897, Miss MacLeod began work at Peddapuram, where she finds the women, in almost every instance, eager to listen to the Word. Although somewhat crippled in her work at first for want of Bible-women, she has already met with encouraging success in her Sunday Schools, her meetings for women, and her touring.

1898. The last missionary sent out was, in a very special sense, a direct answer to prayer.

An earnest appeal for more single lady missionaries had been received from India. The Society met in Convention on the 12th of May, with (humanly speaking) no hope of being able to respond to the appeal. On the following day the necessary funds had been graciously provided, and in June the Board had the joy of appointing Miss Sarah E. Morrow, of Grenville, P. Q., a trained nurse and graduate of the Gordon Memorial Training School, Boston, U. S. A. She sailed with Miss Simpson from New York on the 5th of November, and reached Cocanada on the 19th of December.

Medical Work.—For many years earnest prayer has been offered, for a single medical lady missionary. Special offerings have been made, to send such a one out, and every effort put forth to secure her; but up to the present time the right one has not been available.

In 1895, Miss Pearl Smith, M.D., went to India as the missionary of the General Board. The Women's Board had the privilege of providing her outfit and passage to India. Since her establishment at Akidu, as the wife of the Rev. J. E. Chute, the Women's Board has provided for her medical work, and with special offerings built a small hospital. "The Star of Hope," wherein she can receive and care for her patients.

Building.—In addition to the building done previously to 1886, \$500.00 was given in 1887 for Zenana out-buildings, and \$140.00 toward the building of a Rest Home in Cocanada.

In 1893, \$500.00 (special gift) for Miss Stovel's boat, at Akidu—"Glad Tidings."

1894, \$600.00 toward the Girls' Dormitories, and \$100.00 (special) for Widows' Quarters on the new Compound, Cocanada.

1896, \$600.00 (special gift) for Miss Hatch's boat at Ramachandrapuram—"Elizabeth."

1897, \$50.00 (special gift) for a sick-room on the new Compound, Cocanada.

Fifty dollars (special) for the "Star of Hope" hospital at Akidu.

Two hundred dollars for quarters for a single lady at Peddapuram.

1898, \$2,500.00; 1899, \$250.00 (special gift) for the erection of a new bungalow for the lady missionaries at Cocanada.

J. B.



First Baptism by Immersion in the Temiscamingue District,
July, 1900. Rev. Wm. Peer, Administrator.

FINANCIAL STATISTICS.

Date.	Income from our own Society.	Expenditure for Direct Work.	Including these amounts refunded later.	Disbursements for Expenses of the Society.	Including this refunded later.
Year ending					
Oct., 1877	\$ 654 07			\$ 28 42	
1878	881 88	\$ 924 08		3 41	
1879	1,424 55	1,530 00		23 53	
1880	1,535 95	1,300 00		63 74	
1881	1,625 10	900 00		23 66	
1882	2,223 92	2,087 15		44 39	
1883	2,679 99	2,470 00		56 91	
1884	2,880 45	2,628 00		84 48	
1885	3,401 90	2,873 30		57 87	
1886	3,960 49	4,546 84		197 46	\$52 00
1887	4,623 74	4,075 00	\$ 670 00	107 48	
1888	5,146 06	5,780 50	179 00	53 82	
1889	4,924 36	5,031 15		183 69	
1890	5,748 44	4,452 67		67 13	
1891	6,654 39	6,940 26	151 00	120 00	
1892	6,707 37	7,012 47		186 09	
1893	7,058 21	7,275 18		88 66	
To] 1894	8,327 57	6,615 98		57 56	
Apr. 30, 1895	4,252 99	4,380 32		58 39	
1896	7 193 62	8,026 73		41 61	
1897	7,322 78	6,971 18	314 48	114 47	
1898	6,907 29	7,452 22	52 00	48 03	
1899	10,383 05	10,130 67		88 93	
Deduct am'ts refunded and expended a second time.	\$106,527 17	\$104,303 70	\$1,366 48	\$1,799 73	\$52 00
		1,366 48		52 00	
	\$106,527 17	\$102,937 22		\$1,747 73	

Total income \$106,527.17. Net expenditure \$104,684.95. About one and two-thirds per cent. of the amount raised has been spent in the work of the Society, or for every dollar spent in direct work one cent and seven-tenths of a cent were spent in "Home Expenses." No officer of the Board receives a salary.

V. E.

MISSION BAND REPORT (WEST).

The reports from our Mission Bands for the last eighteen and a half months, though not as full and complete as we could wish, are on the whole, very encouraging.

Eighty-six Bands have contributed \$599.07 to Home Missions; one hundred and eleven Bands have contributed \$1,322.10 to Foreign Missions. This includes \$82.44 for "Famine Relief" Fund; \$42.70 for other extras in general account; and \$23.25 for "Medical Lady" Fund, leaving \$1,163.75 for the regular work for the eighteen and a half months.

Seven more Bands have contributed to Home Missions this year than last, and eleven more to Foreign Missions.

In the Home Mission Society three young ladies have been presented with life membership certificates:—Miss Ada Bradshaw, of Murray St., Peterborough; Miss Clara Sainsbury, of William St., Chatham; and Mrs. Emma B. Bastow, of Murray St., Peterborough.

In the Foreign Mission Society only one fee has been paid for a Band life membership, that for Miss Minnie Pratley, by Brampton Band; but the Senior Band of Maitland St., London, made Miss Susie Vrooman, of Marlborough Association, North-West Territory, a *full* life member.

Twenty-four girls at Cocanada School have received support from the Bands during the year, and sixteen boys at Samulcotta Seminary. This number is not nearly so large as in some former years. Several of our largest and most influential Bands have become weary of the effort required to raise the \$17.00, and have notified the Treasurer that they have "given up the support of their students." I wonder if these Bands realize what it must mean to a boy or girl in India to be told that their young friends in Canada have become weary of working and denying themselves for their sakes, and have ceased to support them.

A new feature of our work this year is the Baby Band, or Cradle Roll. This was mentioned at our last Convention in Ingersoll, since which time a number have been started. Murray St., Peterborough, has thirty-one names on the roll, and \$6.00 to divide between Home and Foreign Missions. This enterprising

and very successful Band has the honor of introducing the Baby Band into our Society, and other bands have not been slow to follow their example.

Miss Aldridge, the President, has certificates which she will gladly furnish to any Band for fifteen cents per dozen. A number of our Bands report having sent contributions to the Famine Relief Fund, to the Indians of St. Peter's Reserve, to Bolivia, and to Fort Francis. Boxes of books and papers, barrels of clothing and quilts, etc., have also been sent to needy fields. Some of our younger Mission Band members may not know that we have a home missionary of our very own. This is a great honor and privilege, but it also involves responsibility on our part. No part of our Home Mission work is more fascinating, though none perhaps is attended with greater discouragements than work among the French Canadians. If we keep our boys and girls well posted about Mr. Dutaud's work, he will not lack for evidence of practical interest on their part.

We would also again urge upon our Band leaders the necessity of sending all their money through our own treasurers, as only money that passes through their hands can be reported by them. Bands, of course, have the privilege of designating their money to any field they choose, but let us remember that our regular work has the first claim.

Very appreciative words have been spoken by many of our leaders of the great assistance they have derived from the Missionary Bureau. This is a rich mine at the disposal of all our workers.

Again, we have to thank God for the good news of conversions among our young people, and for the many cheering assurances of ever-increasing interest in the work, which bid us hope and believe that the coming year will be one of the brightest in our history.

A. M. TAPSCOTT,

Band Secretary.

Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec.

OFFICERS AND EXECUTIVE BOARD FOR 1900-1901.

President.

MRS. T. J. CLAXTON, 353 Greene Ave., Westmount, Montreal, Que.

First Vice-President.

MISS N. E. GREEN, Cor. Lansdowne Ave., Côte St. Antoine Road,
Westmount, Montreal.

Second Vice-President.

MRS. SHELDON.

Recording Secretary.

MISS TESTER.

Corresponding Secretary.

MRS. H. HIBBERT AYER, 350 Oliver Ave., Westmount, Montreal, Que.

Treasurer.

MRS. FRANK B. SMITH, 6 Thistle Terrace, Montreal, Que.

Bureau of Literature.

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Executive Board.

MRS. THERRIEN,	MRS. COLE,	MRS. BALL,
" MCKERGOW,	" Y. A. GORDON,	" SIMS,
" TESTER,	" HALKETT (Ottawa),	" WATT,
" UTTING,	" McLAREN,	" BROWN.
" BENTLEY,	" WM. SCOTT,	" ROE,
" PENDLETON,	" RADFORD,	MISS BARKER,
" A. G. WALFORD,	" WEBB,	" CRAMP,
" SUDDERHAM.	" PARKER.	" STEPHENS.

Associational Directors.

(*Ex-Officio Members.*)

Eastern Association—MISS P. M. CHANDLER.

Ottawa Association—MRS. D. McLAURIN.

Central Association—MRS. KNOWLTON.

THE TWENTY-FOURTH ANNUAL REPORT OF THE
W. B. F. M. S. OF EASTERN ONTARIO AND
QUEBEC, FOR THE YEAR ENDING
OCTOBER 2ND, 1900.

The work of this Society since our last report has been moving in the same general lines as heretofore. During the Convention year your Board has been called upon to part with two of its very earnest workers, Mrs. W. T. Graham, one of our Vice-Presidents, and Directress of the Eastern Association, and Mrs. Vaux, Directress of the Canada Central. The removal of both these sisters to the west was a source of deep regret to us all. Let us pray that others may be raised up to take the places of these who have served our Society so faithfully and well.

We have also to record the death of one of the members of your Board, Mrs. Woodworth, of Montreal. She took a deep interest in mission work, and was a faithful attendant at the Executive Meetings while health permitted.

It is proper, also, that attention should here be called to the death of Miss Jennie McArthur, of Cornwall, for many years a member of this Society, and always an earnest and active worker on behalf of Foreign Missions.

Miss McArthur showed her unabated interest by leaving us residuary legatees on her property in equal shares with the General Home Missionary Society. As the process of winding up the estate is a slow and very intricate one, we have no accurate idea as to what our share will be.

The Associational Directresses have contributed by their earnestness invaluable aid in carrying on the work of our Society. Mrs. D. McLaurin is still at the head of the Ottawa Association and early in the year visited the Circles in her district, encouraging the members and inciting them to new interest. She reports a new Circle at Dalesville.

Miss P. M. Chandler, of Coaticook, has been appointed Directress of the Eastern Association, and Mrs. Frank Knowlton, of Chantry, Ont., one of our former Directresses, has resumed the charge of the Canada Central.

New Circles have been formed at the Tabernacle and French Baptist churches, Montreal, and a Band is reported at Almonte.

To turn to our work in India:—Miss Murray is still at Cocanada taking charge of the Girls' Boarding School, while Miss Baskerville is on furlough. She finds the work of teaching upon which she is engaged interesting, and feels that she is now beginning to really understand and master the details of the school work.

It is seven years this fall since our missionary left Canada and she writes thus: "That is quite a long time and yet I am not homesick, but feel equal to another seven. I think, upon Miss Baskerville's return, I shall be quite ready for another spell of field work, if it is God's will. How good of God to give me such good health. The Indian climate quite agrees with me."

We at home, should be very grateful that Miss Murray has been spared from famine, plague and drought. Although not in the so-called famine district she writes that prices are exceptionally high, and the natives as a rule are so poor that great suffering is endured by the lower Castes for want of food.

Akidu.—It was recommended by Conference in India to divide the estimate for the Akidu Girls' Boarding School, which our Society supports, and give half to Vuyyuru as the Vuyyuru girls do not take advantage of the Akidu school, and to send the boys, who are much more anxious to learn to Akidu. In order to save the expense of a new building the boys' dormitories in Vuyyuru will be used for the girls.

Mrs. Chute, M.D., reports as follows: "It has always been very hard to get the girls to come so far. Most of them come over sixty miles and have to walk all the way as there is no cart road and it is out of the question to take the train, as Vuyyuru is twenty miles from the railway at that end and we are about twenty-five miles from the station at this. Formerly the clothes were an inducement for the girls to come. Yet Vuyyuru girls have never had the chance they should have. Instead of being represented by twenty or more, we have never had more than eight Vuyyuru girls. In spite of all inducements girls will not go so far away from home; they do not care enough for education on the one hand, and on the other the customs of the country are against it. The boys are much more ready to come to school as they hope to make use of their education to earn a living, and there is not the objection to their going so far away from home.

"Mr. Stillwell was sorry to part with his boys, but he felt it was a very urgent need to have more educated women to make good wives for his men, so it was decided to send the boys here and keep the girls there, hoping some day they could get another building. I feel sure it will be a blessing to the women's work, to have two girls' schools.

"We have a trained teacher at last, one of our own boys, Palavarti Samuel, and hope to have our school reorganized in time for the next government examination. This means that we shall not have to send our pupils to other schools in order to pass their examinations.

"At present we have twenty-six girl boarders and twenty boys, besides a number of day scholars.

"Only a very few of them are Christians and it has been much laid upon our hearts to seek to lead them to Christ. For the last two weeks special prayer meetings have been held every day, and yesterday, five of the girls came and asked for baptism and I believe there are others."

Work in Vuyyuru.—Miss McLaurin has asked us to furnish her with the sum of \$160 to build a storeroom or godown, in which to keep her tent, saddle, harness, grain for her pony, etc., a very necessary building, as such accommodation is very scarce at Vuyyuru. When not on tour the lady missionary has no place to put the aforementioned articles, and as the tent was provided when Miss Murray was at Vuyyuru, by this Society, the storeroom is really for the protection of our own property.

The estimate was fully endorsed by Conference in India and the General Board here, so it was decided by your Executive, that in view of the advance expected from the "Forward Movement," we were justified in undertaking this "special."

Miss McLaurin's report read as follows:

"And this is the confidence we have in Him, that if we ask anything according to His will, He heareth us."

"Women's work for women, has gone steadily on this year, in and about Vuyyuru. As time goes on and there is very little apparent fruit of one's labors, especially among the heathen women, one realizes how much of the results must remain in obscurity; and one might be tempted to endure sorrow were it not for the conviction that it is God's own work, and must some-time, somewhere, bear fruit at His command.

"We have been much hindered this year by sickness. Each one of the three Bible-women has been quite incapacitated for work at one time or another, for a longer or shorter period. And I have been much touched by their endeavors to work even while they were suffering pain and weakness. I am glad to report that they are all better and in working order again, though it is apparent that Jane of Bowagunta has failed considerably and will hardly regain full strength.

"In Vuyyuru itself the work has gone on as usual. The Christian women have learned a new Scripture portion, and have attended the weekly prayer meeting at the mission house. This meeting has to be given up when I am on tour, but is held regularly at other times. In one or two of the women there is very apparent growth in grace, at which we greatly rejoice, and many take a great deal of pleasure in the Scripture portions they learn, finding it a comfort to repeat the verses over and over to themselves quietly. One Christian sister, whose husband had been ill for over a year and finally died last month, has been drawn much nearer to the Lord by this great trial, has been most regular in her attendance at the meeting; and her calm, even happy face, and quiet, brave demeanor all through the anxious months, have excited my admiration and respect, and made me thank God. Among the Caste women we have worked whenever we could. We have visited as many Brahmin houses as we could, but still cannot say we are established among them. The middle castes still receive us gladly, and not a few women have privately told me they believed Jesus Christ was the one true God, but I doubt whether the conduct of their lives would show that they were following Him. But they take great comfort in learning of Him, and some even say they pray to Him.

"*Touring.*—This year we have revisited many old villages, and have entered some new ones. In the month of March we camped at three new places. Two of these were large towns where we had never done work among the Caste women, and we had delightful times in each place, and were obliged to 'move on' before our work was really done. We went further away from home this year, too, than ever before, and, roughly speaking, reached a village twenty-eight miles from Vuyyuru. In this village the low-Caste, or really out-cast women listened splendidly, but the Caste women were so frightened and suspicious that we could do nothing at all. We hope that if we are permitted to go there next year we shall be more favorably received.

"The work among the Christian women on the field is forming and increasing. There are now eight Women's Helpmeet Circles on the field, which meet every month to study a course of the life of Christ, and who give a small collection to the Lord's work. Wherever practicable, the women are learning Scripture portions. On visiting Jane's village, I held a meeting with the women which lasted nearly all the afternoon, for there was a full attendance, and they all wanted me to hear them recite their portions—some had learned a great many verses—and they had also learned at least three new hymns which I must hear. Then two of their number had been doing a little independent mission work of their own. They had gone across the river selling onions, and had preached the Gospel as they went to the caste women of many a new village where the Gospel had never been heard before. How their faces shone as they told of their experiences, and how my eyes filled with happy tears! I told them they had the honor of being the first missionaries to some of those villages, like Paul. These two missionaries are poor women, they cannot read a word. They preached Christ as they knew Him. Of the eight Circles three are quite new ones, having been founded this year. During the year one Circle has died. I hope we shall be able to revive it during our touring visitation.

It is the desire of my heart to see voluntary workers come forward in the work. Those who love the Lord truly should surely love to work freely for Him. But women have been "of no account" so long—for so many centuries—in India, that it seems hard for them to realize that they can, or should, do anything but the housework. We have tried to put before the Christian women their privilege and duty as regards spreading the glad tidings among their heathen sisters. Some of the pastors' and teachers' wives are responding, and are a help in the Sunday School work. Some make good leaders for the Helpmeet Societies. Also, there are on the field a few lay sisters, like the two mentioned, who do a good deal of humble but loving service in the way of telling their heathen sisters about their Saviour. Pray that their numbers may greatly increase. I think some of them would be willing to come with me on tour once in a while, as my guest, to help in the work. Each of the three Bible-women have toured with me this year. They have all had their turn and have worked faithfully. I ask also, that you may pray for them that they may be renewed in physical strength and always be "strengthened with might in the inner man." They continue to be my faithful supporters, and often cheer me with their hearty sympathy and co-operation.

During the hot season we had a daily Bible class for a month, on Romans, which they evidently enjoyed and profited by. May the Lord be with us all always; may we be careful to follow where He leads.

Our Zenana workers in Cocanada send us their half-yearly reports regularly. Their work continues to increase, and they ask for our prayers that a rich harvest may follow their labors.

Miss Gibson reports for the first six months ending December, 1899: "A larger number of houses visited than ever before, eighty-six in all out of a total of eighty-eight, making altogether two hundred and twenty-six visits, reaching three hundred or more women. Of these houses, seven were quite new. This is the most encouraging feature of the work, as consequently fresh women are reached, most of whom have never heard the name of Jesus. Many are being convinced of the truth, and in many a home now idols are not worshipped as they used to be.

"Caste prejudices are broken in a wonderful way. Many have learned that the Zenana worker is more ready to sympathize with them in time of trouble than their own relations, and that it is good to lean on a friend, even if they have not accepted that friend's Saviour. Few, if any, resist the truth, almost universal is the verdict 'What you say is truth and no lie; we are deluded, but lack courage to accept the truth and put away the delusion.'"

Miss Beggs writes:—"I was specially cheered by the marked interest and spirit of enquiry shown by some of the women, which made it a perfect delight to talk to them. It is true that some who listened with such eagerness then are now comparatively indifferent, but there are others who have remained the same and are, I feel, now really believing in Christ. The women and girls whom I have partially taught have made fair progress in reading. It is pleasing to notice several, who at the beginning of the year evidently took little interest in their Bible, reading, not merely for the sake of learning, but because they enjoyed it, asking questions and otherwise showing that the mind is not apathetic.

"Sixty-nine houses visited during the first half year and seventy-two during the second."

In financial results the Society reports for the year, total receipts of \$1,740.56, as compared with \$1,669.04 last year, showing a gain of \$71.52.

When we pledged ourselves a year ago to do all that we could to help on the "Forward Movement," there were few of us apparently, who did not think but that we could raise the one-fifth allowance for which we resolved to have our Circles endeavor.

We have failed in coming up to this standard, through many of the Circles and Bands having sent their "extras" through other sources. It is certainly not for us to say with whom the blame lies. Let each of us here present strive so that it may be written of her as of another worker: "Say not she did well or ill, only she did her best." The signs of promise for the future abound, and it is our purpose to plead for a continued advance movement for "Jesus' sake."

In conclusion, our earnest prayer is that these meetings may have the result of sending us away with the determination to do the work of the Lord with more consecration than ever, and that we may be more faithful to the great task that has been committed to us.

Respectfully submitted,

ETHEL CLAXTON AYER,

Corresponding Secretary.

REPORT OF THE RECORDING SECRETARY OF THE
W. B. F. M. S. OF EASTERN ONTARIO AND QUE-
BEC FOR YEAR ENDING OCTOBER, 1900.

Four regular quarterly meetings of the Executive Board have been held during the year with an average attendance of fourteen.

Two special meetings were also held, one in May, the other in July. At the former the Rev. J. G. Brown, Secretary for Foreign Missions, was present. He gave a very interesting talk about the Akidu and Vuyyuru schools, and work on some of the fields.

Reports from the Misses Beggs and Gibson, also letters from Miss Murray, Miss McLaurin, and Mr. Pearl Chute, have been read and much enjoyed.

As the ladies appointed by the Board, to attend the World's Conference held in New York, May, 1900, found it impossible to go, Miss Baskerville was asked to be our representative, as well as that of the Western Society. This she readily consented to do, and we had the honor of having a missionary delegate at the greatest Foreign Missionary Conference ever held. The report, which was read at the June Board meeting, proved unusually interesting.

Through the removal of Mrs. Graham from Montreal, the Eastern Association was left without a Directress, and Mrs. F. B. Smith was appointed to represent us at this Association, held in June, and to preside at the meeting.

Three new "life members" have been added to the list this year, Mrs. Vaux, of Brockville, Mrs. Burgess, also of Brockville, and Mrs. Utting, of Olivet Circle, Montreal.

Respectfully submitted,

FLORENCE TESTER,

Recording Secretary.

TREASURER'S REPORT FOR THE YEAR ENDING OCTOBER 1st, 1900.

RECEIPTS.

Cash in hand from annual meeting.....	\$ 86 00
Share of Collection H. and F. Con. Platform Meeting.....	9 30
Foreign Mission Collection.....	7 70
Collection, Central Association.....	3 50
Collection, Ottawa Association.....	3 15
Collection, Eastern Association.....	3 68
Interest on Banking Account.....	1 95
Montreal Union Meeting for Bolivia.....	11 61

DONATIONS:

Henry Morton, Esq., Montreal.....	5 00
Mrs. D. C. Cowan, Gananoque.....	10 00

CIRCLES AND BANDS:

Abbott's Corners Circle.....	15 00
Arnprior Circle.....	2 60
Algonquin Circle.....	30 00
Almonte Circle.....	10 00
Beebe Plain Circle.....	3 00
Brockville Circle, \$155.25 (including two life members); Girls' M. B., \$30; Famine Fund, \$6.80..	192 05
Breadalbane Circle, including \$5, Dr. Hulet's expenses.....	8 88
Barnston Circle.....	14 00
Carleton Place Circle.....	20 50
Clarence Circle.....	32 00
Clarendon Circle.....	4 00
Carillon S. S.....	2 00
Delta.....	21 00
Dixville.....	5 00
Dominionville.....	8 50
Drummond.....	12 00
Dempsey.....	8 00
Grenville.....	11 00
Kingston, First Church, \$36; M. B., \$17.....	53 00
" Second Church, \$9.56; Young Ladies' Auxillary, \$5.83; Mission Band, \$10.53.....	25 92
Lachute Circle.....	10 50
Lanark Circle.....	9 20
Maxville Circle.....	9 00
Magog Circle.....	15 00
Montreal, First Church.....	43 70
" Olivet, including life member, \$210.60; M. B., \$22.50..	233 10
" Grace Circle.....	42 50
" Pt. St. Charles Mission Band.....	18 75
" East End Tab. B. Y. P. U., \$12; Circle, \$4.....	16 00
" French Baptist Circle.....	5 00
Ottawa, First Circle, \$123.50; Mission Band, \$40.....	163 50
" McPhail Memorial Circle, \$37; Band, \$17.....	54 00
" Fourth Avenue Circle.....	5 00
Osgoode Circle, \$50.95; Mission Band, \$13.....	63 95
Pertfr Circle, \$18; Bolivia, \$5; Mission Band, \$15; Famine, \$5..	43 00

224 WOMEN'S B. F. M. S. OF EASTERN ONT. AND QUE.

Plum Hollow Circle.....	\$ 10 00
Philipsville Circle.....	12 00
Pembroke Circle.....	7 50
Quebec Circle, \$55, including \$5 for lepers; Mission Band, \$42, including \$20 for famine.....	97 00
Rockland Circle, \$50; Mission Band, \$23.....	73 00
Renfrew Circle.....	12 00
Sawyer's Circle, \$19.60; Band, \$15.....	34 60
St. Andrew's Union.....	5 17
Smith's Falls Circle, \$20; Mission Band, \$15.....	35 00
South Gower.....	8 00
Thurso Circle, \$27.75; Y. W. C. T. U., \$13.....	40 75
Tayside Circle, \$3; Mission Band, \$2.50.....	5 50
Vankleek Hill Circle.....	15 00
West Port Circle, \$3.50; Mission Band, \$5.....	8 50
Winchester Circle.....	24 00

\$1,740 56

APPROPRIATIONS:

DISBURSEMENTS.

Miss Murray.....	\$500 00
Samulcotta.....	150 00
Akidu.....	400 00
Vuyyuru Bible Women.....	170 00
Zenana Work.....	250 00
	<u>\$1,470 00</u>
Special for Miss McLaurin's building.....	160 00
" Bolivia.....	16 61
" Famine Fund.....	33 80
" Dr. Hulet's Fund.....	6 00
" Lepers, per Miss Hatch.....	5 00
Missionary's Travelling Expenses to Convention.....	3 00
Share of Convention Expenses—Printing Badges, etc.....	1 14
To Miss Muir, for Printing Circulars.....	2 50
To Mr. Bentley, printing Note Heads and Envelopes.....	6 25
Share of Miss Baskerville's Expenses to Ecumenical Conference, New York.....	10 40
Expenses of Delegate to Sherbrooke Convention.....	4 50
Postage for Secretary and Treasurer, Drafts, Com. on Cheque..	6 97
	<u>\$1,726 17</u>
Cash in hand.....	14 39

Respectfully submitted,

MARY A. SMITH,

\$1,740 56

Audited and found correct,

Treasurer.

GEORGE FILER,
FRANK B. SMITH, } Auditors.

Oct. 16, 1900.

APPROPRIATIONS, 1900-1901.

Miss Murray's Salary.....	\$ 500 00
Samulcotta.....	150 00
Zenana Workers, Cocanada.....	250 00
Akidu Girl's School.....	225 00
Vuyyuru Girl's School.....	225 00
Vuyyuru Work among Women and Children.....	175 00
	<u>\$1,525 00</u>

HISTORICAL SKETCH OF THE WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF EASTERN ONTARIO AND QUEBEC.

This Society was organized under the auspices of the Convention of Baptist Churches, known as the Convention East. The date of its organization, September 27th, 1876, and its name, "Women's Baptist Foreign Missionary Society of Eastern Canada."

Two delegates from the West, who came to Montreal with the object of enlisting women's aid in missionary work, were really the originators of the Society. They were Dr. Fyfe, of Woodstock, and the Rev. A. V. Timpany, of India.

The first officers of the Society were: President, Mrs. T. J. Claxton; 1st Vice-President, Mrs. D. McPhail; 2nd Vice-President, Mrs. Thos. Leeming; Recording Secretary, Mrs. D. K. McLaren; Corresponding Secretary, Miss M. Wilson; Treasurer, Miss Green. The Executive Board was—Mrs. Denovan, Mrs. John Gordon, Mrs. A. A. Cameron, of Ottawa; Mrs. Flint, of Brockville; Mrs. Bentley, Mrs. W. S. Porteous, Mrs. Herring, Mrs. (Dr.) Edwards, Mrs. Davis, Mrs. Parker, and Miss Muir. Of Officers and Board seven are now deceased, and of the remainder, all within reach of the place of the Board meeting, are up to the present actually engaged in this work. And in this year, 1900-1901, the Society is honored in having the one who first filled the chair to preside over it in this, its twenty fifth year of existence, Mrs. T. J. Claxton. Mrs. Claxton has almost constantly been in this position; only three others, and one of these for three months only, have been Presidents.

The growth of the Society has been a steady one, though owing to different religions in the field, it cannot be expected to reach any larger increase in numbers till the story of the Gospel has reached the hearts of many more of our fellow countrymen. At the end of the first year of the Society the Circles were seven in number, viz.: Dalesville, Sawyerville, Brockville, Perth, Olivet, Montreal, and the First and St. Catherine Street Circles; these two were afterwards amalgamated. At present it numbers forty-seven Circles and fifteen Mission Bands; of the Circles one is composed of French members. The Circles are situated in the districts occupied by the Church Associations, and have

been divided in the same manner into the Ottawa, Central and Eastern Mission Associations, each under the care of Directresses, to whom the Society owes much for faithful and efficient service.

The income of the first year was \$434.37. Since that year it has constantly fluctuated, though its retrogressions have never been very serious. At the end of ten years the income for that year was \$1,148.05, and at the end of 1900 was \$1,654.56. With this income it has been the aim of the Society to keep down home expenses in order to devote as much as possible to the foreign work. Among the objects to which contributions have been made are the following: The girls' quarters for the girls' school and chapel at Cocanada; the girls' schools at Akidu and Tuni; the seminary at Samulcotta, and various station schools, books, tracts, etc. Then the Zenana work at Cocanada was partly taken, and feeling that heretofore the Society had not entered into the work of evangelization sufficiently, part of Mr. Timpany's salary was paid until he passed away.

In the year 1882, in conjunction with the Western ladies, Miss Frith was sent out. After her return Miss Simpson, under the same conditions, sailed for India in the autumn of 1889. Shortly afterwards, at the urgent appeal of the Rev. J. G. Brown, of Vuyyuru, and by the kindness of the Western Ladies' Society, who took over the sole charge of Miss Simpson, the Society was enabled to send Miss Murray to Vuyyuru, starting for India in 1893. Owing to the return of Mr. Brown and necessary changes at Vuyyuru, Miss Murray is now in charge of the girls' school at Cocanada, while the work at Vuyyuru is under the care of Miss McLaurin, who replaced Miss Murray at that place. The work at Cocanada and missionary at Vuyyuru belonging to the Western ladies, while the work at Vuyyuru and the missionary at Cocanada are supported by the East.

This, then, is a short account of the Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec and its work. May our Lord and Saviour still continue its increase and strengthen the Society and its work till the whole earth shall acknowledge Him as Lord.

NANNIE E. GREEN.

Montreal, Nov. 13th, 1900.

MISSION BAND REPORT (EAST).

Within the Convention, which reaches from Kingston to Quebec, there are twenty-two Bands, with a membership of 910. One new Band was organized at Almonte. The two largest Bands are at Brockville and Ottawa (First Church); one numbering ninety-one, the other ninety. The total receipts were \$531.76. Of this \$396.61 was for Foreign Missions, and \$135.15 for Missions in Canada. The special work taken up by the Bands in India is the support of students at Samulcotta Seminary and the Girls' School at Akidu; \$17.00 was sent to Bolivia. The contributions to work in Canada were to Home, Grande Ligne, and North-West Missions.

AMELIA MUIR,

Superintendent of Mission Bands.

Montreal, Nov. 19th, 1900.



Baptist Church, Kingsville, Ont.

DEDICATED NOV. 11TH, 1900.

McMaster University.

PRINCIPALS OF TORONTO BAPTIST COLLEGE.

JOHN HARVARD CASTLE, M.A., D.D., 1881-1889.

DANIEL A. MCGREGOR, B.A., 1889.

CHANCELLORS OF McMASTER UNIVERSITY.

MALCOLM McVICAR, PH. D., LL.D., 1887-1890.

THEODORE H. RAND, M.A., D.C.L., and Principal, *ex-officio*,
of University Faculty, 1892-1895.

OATES C. S. WALLACE, M.A., D.D., LL.D., and Principal,
ex-officio, of University Faculty, 1895.

In the interval between the retirement of Chancellor McVicar and the appointment of Chancellor Rand, the Faculties of Arts and Theology were organized under the chairmanship of Dr. Rand and Dr. Goodspeed respectively.

UNIVERSITY ALUMNI ASSOCIATION.

OFFICERS, 1900-01.

President.....W. S. S. McALPINE, B.A., B.Th., Georgetown.

First Vice-President.....A. GRACE ILER, B.A., Moulton College.

Second Vice-President....L. BROWN, M.A., B.Th., Grimsby.

Third Vice-President.....J. W. GREGORY, Binbrook.

Fourth Vice-President.....JESSIE E. DRYDEN, B.A., Brooklin.

Secretary-TreasurerW. S. W. McLAY, M.A., McMaster University.

Corresponding Secretary ..H. B. TAPSCOTT, B.A., McMaster University.

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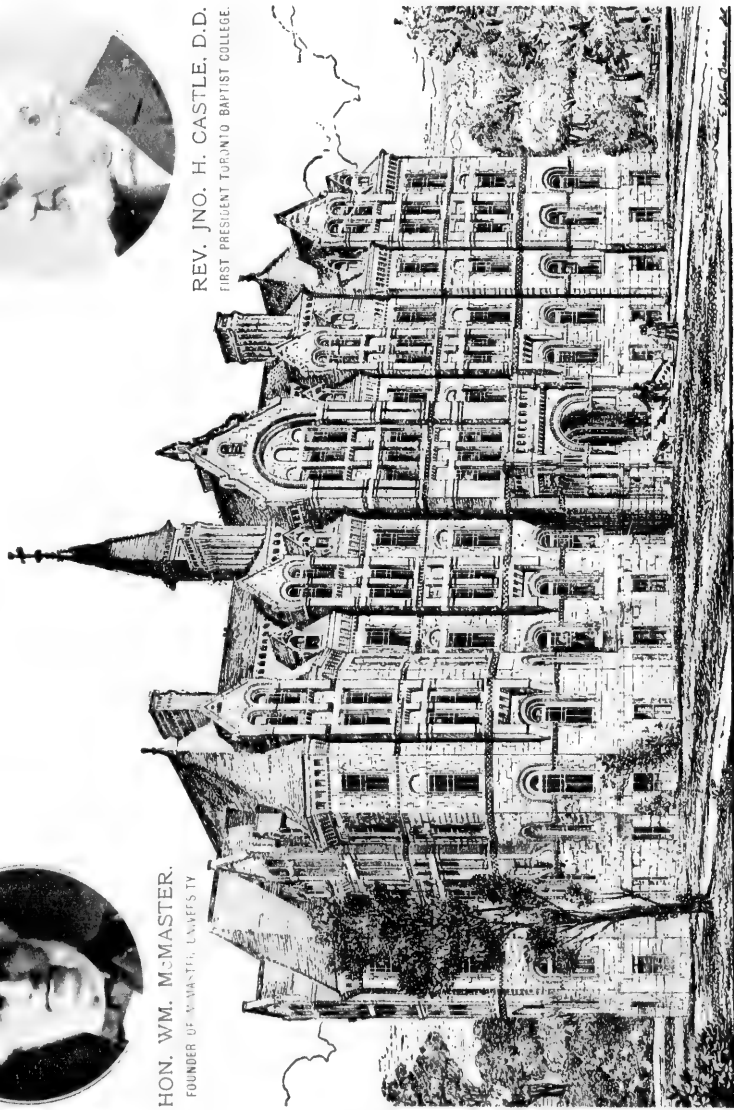
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HON. WM. MCMASTER.
FOUNDER OF MCMASTER UNIVERSITY



REV. JNO. H. CASTLE, D.D.
FIRST PRESIDENT TORONTO BAPTIST COLLEGE



MCMASTER UNIVERSITY, TORONTO, ONT.

BOARD OF GOVERNORS.

THE CHANCELLOR, *ex-officio*, Toronto.

Retiring in 1904.

JOHN STARK, ESQ.....	Toronto.
REV. J. P. McEWEN.....	Toronto.
REV. R. R. MCKAY, B.A.....	Woodstock.
D. BENTLEY, ESQ.....	Montreal.

Retiring in 1903.

A. A. AYER, ESQ.....	Montreal.
REV. JAS. GRANT.....	Ingersoll.
REV. ELMORE HARRIS, B.A., D.D.	Toronto.
D. E. THOMSON, ESQ., Q.C.....	Toronto.

Retiring in 1902.

REV. S. S. BATES, B.A.....	Toronto.
HON. JOHN DRYDEN, M.P.P.....	Brooklin.
J. SHORT McMASTER, ESQ.....	Toronto.
REV. C. A. EATON, M.A.....	Toronto.

Retiring in 1901.

C. J. HOLMAN, M.A., Q.C.....	Toronto.
REV. D. HUTCHINSON.....	Brantford.
F. TRACY, PH.D.....	Toronto.
D. W. KARN, ESQ.....	Woodstock.

OFFICERS OF THE BOARD.

HON. JOHN DRYDEN, Brooklin.....	<i>Chairman</i>
J. SHORT McMASTER, ESQ., Toronto.....	<i>Treasurer</i>
T. F. WEBB, Board of Trade Building, corner Front and Yonge Streets, Toronto.....	<i>Secretary</i>

Executive Committee.

C. J. HOLMAN, *Chairman.*

HON. JOHN DRYDEN,	D. W. KARN,
REV. JAMES GRANT,	J. S. McMASTER,
REV. J. P. McEWEN,	JOHN STARK,
REV. S. S. BATES,	D. E. THOMSON,
REV. ELMORE HARRIS,	REV. C. A. EATON,

THE CHANCELLOR.

Investment Committee.

A. A. AYER,	D. W. KARN,	JOHN STARK,
	HON. JOHN DRYDEN.	

SENATE.

THE CHANCELLOR, CHAIRMAN.
THE MEMBERS OF THE BOARD OF GOVERNORS.

From the Faculty of the University.

PROFESSOR WELTON.	PROFESSOR FARMER.
PROFESSOR CAMPBELL.	PROFESSOR McKAY.
PROFESSOR GOODSPEED.	PROFESSOR CLARK.

From the Faculty of Woodstock College.

A. L. McCRIMMON, M.A.	N. S. McKECHNIE, B.A.
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From the Faculty of Moulton College.

ADELAIDE L. DICKLOW, M.Ph.	A. GRACE ILER, B.A.
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From the University Alumni.

(Figures following names show when term expires.)

Arts.

REV. J. L. GILMOUR, B.A., B.D., 1905.
REV. C. H. SCHUTT, M.A., B.Th., 1904.
REV. A. P. McDIARMID, M.A., 1903.
LINUS WOOLVERTON, M.A., 1902.
A. K. BLACKADAR, M.A., 1901.

Theology.

REV. W. H. CLINE, B.A., B.D., 1905.
REV. W. M. WALKER, B.A., 1904.
REV. W. J. McKAY, B.A., B.D., 1903.
REV. L. S. HUGHSON, B.A., B.D., 1902.
REV. A. P. McDONALD, M.A., 1901.

Representing the Convention of the Maritime Provinces in matters pertaining to Theology.

PROF. E. M. KEIRSTEAD, M.A., D.D.	REV. J. C. SPURR.
H. H. BLIGH, M.A., Q.C.	B. H. EATON, Esq.
HON. J. W. JOHNSTON, D.C.L.	REV. E. M. SAUNDERS, D.D.
REV. J. W. MANNING, B.A.	F. H. EATON, M.A.

Representing the Convention of Manitoba and the North-West in matters pertaining to Theology.

H. S. WESTBROOK, Esq.	S. J. McKEE, B.A., Esq.
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EXECUTIVE COMMITTEE OF THE SENATE.

THE CHANCELLOR.

Representing the Faculty of the University.

PROFESSOR FARMER.

PROFESSOR McKAY.

Representing the Academic Departments,

THE PRINCIPAL OF WOODSTOCK COLLEGE.

THE PRINCIPAL OF MOULTON COLLEGE.

Representing the University Alumni.

LINUS WOOLVERTON, M.A.

REV. J. L. GILMOUR, B.A., B.D.

Representing the Convention.

F. TRACY, PH.D.

C. J. HOLMAN, M.A., Q.C.

REV. S. S. BATES, B.A.

COMMITTEE ON MINISTERIAL EDUCATION.

THE CHANCELLOR,

THE PRINCIPAL OF WOODSTOCK COLLEGE,

THE SUPERINTENDENT OF HOME MISSIONS,

THE SECRETARY OF FOREIGN MISSIONS,

PROFESSOR GOODSPEED.

PROFESSOR FARMER.

PROFESSOR WELTON.

PROFESSOR CAMPBELL.

REV. ELMORE HARRIS, B.A., D.D.

REV. R. R. McKAY, B.A.

REV. D. HUTCHINSON.

REV. JAMES GRANT.

} *ex-officio.*

REPORT OF THE SENATE AND BOARD OF GOVERN- ORS OF MCMASTER UNIVERSITY.

*To the Regular Baptist Convention of Ontario and Quebec, for
the Academic Year 1899-1900 :*



O. C. S. WALLACE, D.D.
CHANCELLOR.

Brethren,—The annual report of our educational work shows numerical, financial and spiritual progress.

The following extracts from the annual reports of the Principals of the three Faculties are given for the information of the Convention :

From Principal Wallace's Report.

"*Enrolment.*—The total enrolment was 207. Fourteen of these were candidates for advanced degrees, and attendance was not required. The enrolment of undergraduates in Arts and Theology was 193.

"The undergraduate enrolment in Arts was 145.

"The enrolment in Arts from the beginning of our work as a University ten years ago has been as follows:

1890-91	16
1891-92	39
1892-93	70
1893-94	95
1894-95	98
1895-96	100
1896-97	113
1897-98	122
1898-99	140
1899-1900	145

"The undergraduate enrolment in Theology was 48, made up as follows:

B. Th. Course.....	19
Four Years' Course.....	2
Three Years' English Course.....	12
Unclassified.....	15
	<hr/>
	48

"The enrolment in Theology for the ten years now ending has been as follows:

1890-91.....	25
1891-92.....	31
1892-93.....	30
1893-94.....	36
1894-95.....	39
1895-96.....	34
1896-97.....	46
1897-98.....	54
1898-99.....	44
1899-1900.....	48

"Of the nineteen in the B. Th. course this year, sixteen are graduates of McMaster University, one is a graduate of the University of Toronto, one of Manitoba University, and one of Acadia University.

"The enrolment in graduate courses was fifteen, twelve in courses leading to the degree of M.A., and three in courses leading to the degree of B.D.

"There were twenty-five ladies enrolled, twenty-four in the Art classes and one in the Theological classes. Two of the ladies were partial students. The twenty-three taking regular work were distributed as follows: Fourth Year, five; Third Year, six; Second Year, four; First Year, eight."

"*The Work of the Year.*—I wish to express my grateful appreciation of the cheerful manner in which special burdens have been borne by a number of the members of our teaching staff, in order that my time might be given to soliciting subscriptions to the Forward Movement Fund. The History of Preaching was taken by Professor Newman; Pastoral Theology by Dr. Harris; English New Testament by Professor Farmer; and Homiletics by Mr. Whidden. Hymnology was not taught this year. As it is a First Year subject, the First Year students of this year can take it with the First Year class of next year. Mr. Menge took some of Professor Farmer's classes in Greek, in order that the latter might have time for the class in English New Testament.

"In their annual reports the professors express satisfaction with the diligence and earnestness of nearly all the students, and I have reason to believe that this year has not been surpassed by any preceding year in respect to high purpose and serious application to daily tasks. This has been due partly to a great spiritual quickening by which many of our students have been blessed during the year."

"*Remarks.*—It seems to me proper to call attention to the graduating class in Arts. Not only is this class very large numerically, but it is notable also in respect to the high character and intellectual strength and attainment of its members. That every member of an Arts class, numbering thirty-five, should be a Christian is a reason for gratitude to God. Two members of the class were baptized during the year. Others were baptized in earlier years of their university course.

"During the year we have received from Mrs. Menhennick, of Ingersoll, a donation of a part of the library of the late Rev. John Dempsey, D. D., and also the manuscript beginnings of a history of the Baptists of Ontario and Quebec, upon which he had been at work for some time prior to his death. The materials gathered by Dr. Dempsey for this purpose are included in this donation, and are of value now, and will be of great value in the future for reference and as sources of historical information. We are indebted to Mr. Harold Grant, of the graduating class in Arts, for a valuable seal, properly mounted. Other donations for use in the Library and in the Department of Science have been received from time to time. There is reason to believe that this is a rising tide.

"Mrs. Emily Davies, whose donation of two hundred and fifty dollars for the salary of a Fellow in Classics I reported last year, gave the same amount for the same purpose this year. It affords me pleasure to report that Mrs. Davies will contribute two hundred and fifty dollars again next year. Mrs. Davies is a pioneer in a field in which there is room for others to win worthy praise and accomplish much for Christian education."

From Principal McCrimmon's Report.

"Analysis of Attendance:

	1898-99.	1899-1900.
Total Enrolment.....	125	139
First Term.....	103	115
Second Term.....	106	133

" This shows an increase of fourteen in enrolment. By dividing the receipts, \$15,600 by \$145, the fee for the year, we get an average attendance of about 107. Last year on same process gave an average of 90.

" The Manual Training Department has had all the students which could be accommodated. I have succeeded in getting our shop-work recognized as an Elective by the Massachusetts School of Technology, and in getting the School of Practical Science to promise that it will be as fully recognized as possible in place of the year of apprenticeship regarded in Mechanical Engineering.

" The College Register shows the following classification of students:

	1899-1900
(1.) Preparatory	14
First Year	29
Second Year	28
Third Year	29
Fourth Year	39
(2.) Boarders	118
Day Students	21
(3.) Baptists	98
Methodists	8
Presbyterians	18
Episcopalians	12
Lutherans	1
Roman Catholics	2
Congregationalists	0

(4.) Chicago sends 3, New York 2, Buffalo 1, Porto Rico 2, Australia 1, Colorado 1, Michigan 2, Ohio 7, Newfoundland 1, Scotland 1, England 3, Quebec 3, Winnipeg 3, British Columbia 6, Hamilton 1, London 5, Brantford 1, Toronto 16, Woodstock 15, Ottawa 3. Other places east of Toronto 8, west of Toronto 60.

(5.) The number of ministerial students is 25.

(6.) Of the graduating class, 4 intend to enter medicine, 4 dentistry, 5 business, 2 Toronto University, 2 McGill University, 1 School of Science, 17 McMaster University."

"*Moral and Spiritual Tone of the School.*—Although the attendance has increased, the cases of severe discipline have been fewer than last year. The masters in residence report that it has been a comparatively easy year in discipline.

"The prayer meetings have been well attended, and have proved a source of blessing and spiritual strength to a great many. A number of students who came to us without a

knowledge of the saving power of Christ return to their homes Christians, rejoicing in their Saviour. Some of these have been baptized and united to the church here.

"I regret to say that Mr. and Mrs. Gray are leaving the College after six years of patient, energetic and efficient service. They deserve a good deal of praise for the manner in which they have conducted a department which in the nature of things must be left largely to the management of the Steward and Stewardess. Mr. and Mrs. H. H. McDiarmid, of Aylmer, who have been secured to fill the vacancy made by the withdrawal of Mr. and Mrs. Gray, come to us with the best recommendations.

"The work of the Faculty this year has been worthy of the highest commendation. All have proved themselves ready for service and anxious to advance the best interests of the College."

From Principal Dicklow's Report.

"The enrolment this year is two hundred and seven, divided as follows:

No. in Course for Diploma.....	71
" " Preparatory.....	17
" " Special Courses.....	12
" " Music only.....	6
" " Arts only.....	57
" " Saturday Art Class....	15
" " Fletcher Music Method.....	29

"We have had sixty boarders, representing the following churches:

Baptists.....	39
Presbyterians.....	5
Methodists.....	5
Congregationalists.....	1
Episcopalians.....	4
Christian Scientist.....	1
Disciples.....	4
Lutheran.....	1

"By Provinces and States the distribution has been as follows:

Ontario.....	45
Manitoba.....	7
Quebec.....	4
British Columbia.....	3
Michigan.....	1

" During the past five years the enrolment has increased as follows (the table gives an analysis also of the attendance from the opening of the College until now):

	88-9	89-0	90-1	91-2	92-3	93-4	94-5	95-6	96-7	97-8	98-9	99-0
In Courses												
for Diploma	41	67	73	67	63	62	48	45	51	52	47	71
Preparatory	26	26	26	20	24	18	15	20	16	18	14	17
Special	21	27	20	17	16	9	11	10	9	11	7	12
Total	88	120	119	104	103	89	74	75	76	81	68	100
Music only				15	6	8	10	9	15	11	7	6
Art only		22	20		18	14	11	17	21	48	55	57
Sat. Art Class						20	20	12	15	17	11	15
Fletcher Method											18	29
Elocution only								1				
Total	88	142	139	119	127	131	115	114	127	157	159	207
House Students								30	25	32	34	60
Baptists								10	14	20	20	39
Presbyterians								10	7	5	4	5
Methodists								5	1	2	1	5
Congregationalists								1	1	2	1	1
Episcopalians								3	2	3	5	4
Christian Scientists								1				1
Disciples											2	4
Lutherans											1	1

" *The Year's Work.*—The work done in all departments has been satisfactory, and the students have labored zealously and enthusiastically. Although a few students and two of our teachers have been obliged to leave school on account of ill-health, the general health of the school has been remarkably good.

" The students have caused little anxiety in regard to conduct, and an excellent spirit has prevailed. The relation existing between the student body and the Faculty has been an exceedingly happy one, and the task of maintaining discipline has been considerably lightened by the active part taken by the girls themselves in developing a system of self-government.

" We are encouraged not only by the good moral tone of the school but also by the Christian spirit which has been manifested and which has prevailed. The majority of our students are learning to know the real meaning of Christian living, and in conformity with that knowledge they are doing more and more each year for those less favored than themselves."

REMARKS ON THE FOREGOING.

These extracts show that the attendance was unusually large in all departments of our educational work, and that the aggregate attendance was larger than ever before; that the students gave satisfaction to their teachers, and that the teachers applied themselves earnestly to their duties; and that spiritual blessings were given to many of the students, this being notably the case at the University proper.

GENERAL REMARKS.

On the 29th day of May, Doctor Theodore H. Rand died suddenly at Fredericton, New Brunswick, while in attendance at the Centennial Convocation of the University of New Brunswick. The tidings of his death caused deep sorrow to his colleagues and to the students of McMaster University. During the five years in which he has devoted himself entirely to teaching he has done work of such a character as to win the admiration and affection of those who were closely associated with him. His poetic instinct, his love of nature, and his boundless enthusiasm, together with his ripe literary judgment, made his classroom work a delight and an inspiration. These years of fruitful teaching were a fitting close to the years of strenuous activity and large service in the educational life of Nova Scotia, New Brunswick and Ontario. Satisfactory provision for the session of 1900-1901 for the work done by Dr. Rand has been made by asking Mr. McLay to take more work than formerly, and by securing the services of Professor William Clark, of Trinity University, to deliver one course of lectures in English, and Dr. Frederick Tracy, of the University of Toronto, two courses in Education.

In July, the resignation of Professor A. B. Willmott was received, he having decided to abandon teaching to become the geologist of the Algoma Central Railway Company. As it seemed impracticable to make a permanent appointment before the opening of the session of a successor to Professor Willmott, Mr. Wallace P. Cohoe, M.A., of Harvard University, was engaged to teach Chemistry and Geology for the current academic year.

The vacancies in the Woodstock College, caused by the retirement of Mr. S. R. Tarr, M.A., to enter the Actuarial Department of the Canada Life Assurance Company, and Mr. James Weir, to pursue his studies at McMaster University, were filled by the appointment of Mr. A. M. Overholt, M.A., and Mr. E. J. Reid, B.A., each of them a graduate of McMaster University and of the Ontario Normal College.

The vacancies in the staff of Moulton College, caused by the resignation of Miss Louise Menhennick, B.A., and Mrs. Ross, were filled by the appointment of Miss Charlotte Ross, B.A., to teach Moderns, and Mrs. Fenton-Arnton to teach Elocution and Physical Culture. Provision for the teaching of Science was made by the appointment of Miss Bertha Frances Reyecraft, who is registered as a partial student at McMaster University.

FINANCIAL.—CURRENT EXPENSE.

Because of the change in the date of holding the Convention, the Treasurer's Report will cover two years instead of one, the financial year of the University ending on the 30th day of September. The report of the former of these years will show a large deficit. The report for the year just ended will show a surplus. If the amount received from the McMaster estate during the year ending 30th September, 1899, had been as large as that received the year preceding, there would have been no deficit; and if the amount received from the estate during the year just closed had not been exceptionally large, on account of conditions which are not likely to be repeated, there would have been no surplus.

While, therefore, we are gratified, that, for the first time since 1892, we are able to report a surplus, we must not lose sight of the fact that our educational work can be carried forward with its present efficiency only by the exercise of the most prudent care in all departments; and that it should be carried forward with no less but rather with greater efficiency, is a matter of vital importance to our growth and power as a denomination.

THE FORWARD MOVEMENT.

At the last meeting of the Convention the plan of the Board of Governors to raise money for the erection of a building for a Chapel and Library, and for the purchase of a field for the outdoor exercise of the students was approved. At that time it was believed that \$35,000 would be sufficient for these purposes. Since that time the cost of labor and building materials has increased largely, and we have no hope now that the amount named then will be sufficient. We are happy to report, however, that the pledges to the Forward Movement Fund, taken with the amounts expected from the churches which have not yet reported their collections, and from the individuals who, though they have not yet subscribed, may be counted on to aid, are sufficient to justify the Governors in proceeding with the building; and it is hoped that the chapel will be ready for use in October, 1901.

When these wants, which for years have been real and urgent, are supplied, the conditions for doing our work at the University will be greatly improved.

The sympathy shown the Chancellor in his visitation of the churches in the interests of the Forward Movement Fund was in nearly all cases cordial, and in some cases the spirit of the response to our appeal recalled the early days of the Canadian Literary Institute.

CONCLUSION.

It is the conviction of the Senate and Board of Governors that our educational work was never in a more promising condition than now; that our schools had never upon them before so great a responsibility; and that there is an imperative reason for the members of our churches to pray continually that God will give wisdom and grace to the teachers of our sons and daughters at Woodstock College, Moulton College, and McMaster University to the end that these shall be taught reverently and efficiently those lessons in human and divine knowledge which are able to make them learned, wise, noble, Christ-like, and competent for the great duties to which this age is calling them.

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TREASURER'S REPORT OF McMASTER UNIVERSITY FOR THE YEAR 1898-9.

CURRENT ACCOUNT.

RECEIPTS—	
Executors McMaster Estate.....	\$23,064 37
Interest on Old Endowment.....	501 78
DISBURSEMENTS—	
Imperial Bank (Interest).....	\$ 600 06

McMASTER HALL.

JOINT ACCOUNT.

To Boarding Supplies.....	\$ 3,359 44	By Boarding Department....	\$ 6,565 03
" General Expense.....	767 35	" Balance.....	970 18
" Wages.....	1,423 88		
" Fuel and Light.....	1,068 71		
" Insurance.....	157 50		
" Advertising.....	100 00		
" Salaries { Librarian }.....	638 33		
{ Registrar }.....			
	<u>\$ 7,535 21</u>		<u>\$ 7,535 21</u>

ARTS DEPARTMENT.

To half Balance Joint Account.....	\$ 485 09	By Fees.....	\$ 5,282 16
" Salaries.....	12,716 74	" Balance.....	9,837 03
" Expense.....	579 60		
" Equipment—Library, Science and Physics.....	669 87		
" Proportion University Expense Account.....	667 89		
	<u>\$15,119 19</u>		<u>\$ 9,837 03</u>
			\$15,119 19

THEOLOGICAL DEPARTMENT.

To half Balance Joint Account.....	\$ 485 09	By Fees	\$ 489 75
" Salaries.....	9,866 74	" Mrs. Mary E. Davies...	250 00
" Proportion University Expense Account	667 89	" Balance.....	10,279 97
	<u>\$11,019 72</u>		<u>\$10,279 97</u>

MOULTON COLLEGE.

To General Expense.....	\$ 4,247 08	By Board, Tuition Fees, etc.\$10,503 83	
" Wages.....	1,563 50	" Women's Educational	
" Fuel and Light.....	1,001 18	League.....	150 00
" Advertising.....	274 68	" Balance.....	3,753 26
" Art, Elocution, Music.....	1,873 86		
" Salaries.....	3,352 50		
" Insurance.....	176 40		
" Interest on Mortgage.....	1,250 00		
" Proportion University Expense Account	667 89		
	<u>\$14,407 09</u>		<u>3,753 26</u>

WOODSTOCK COLLEGE.

To General Expense.....	\$ 5,656 01	By Board, Tuition Fees, etc.\$13,134 40	
" Wages.....	2,303 15	" Balance	4,389 68
" Fuel and Light.....	1,916 37		
" Advertising.....	263 91		
" Insurance.....	443 25		
" Interest on Mortgage.....	500 50		
" Salaries.....	5,776 00		
" Proportion University Expense Account	667 89		
	<u>\$17,524 08</u>		<u>4,389 68</u>

To Balance Debit Current Account for the year.....

5,293 85
\$28,860 00 \$28,860 00

CHAPEL AND CAMPUS FUND.

To Paid for Campus.....	\$11,500 00	By Receipts.....	\$ 510 00
" Interest on above.....	196 00	" Balance.....	11,186 00
	<u>\$11,696 00</u>		<u>\$11,696 00</u>

GENERAL SUMMARY.

To Balance per last Statement.....	\$24,470 78	By 1899-1900 Fees in Suspense—	
Less Endowment.....	10,000 00	Woodstock	\$ 4,125 67
	<u>\$14,470 78</u>	Moulton.....	2,888 75
" Current Account.	5,293 85	" Imperial Bank	23,936 21
" Chapel and Campus Account.	11,186 00		<u>\$30,950 63</u>
	<u>\$30,950 63</u>		

TORONTO, 30th September, 1899.

J. SHORT McMASTER,
Treasurer.

I hereby certify that I have carefully examined the Books and Vouchers of the Treasurer and find the above Statement of Receipts and Expenditures to be correct, the balance due the Imperial Bank being as stated.

TORONTO, 28th February, 1900.

EDWARD B. FREELAND,
Auditor.

TREASURER'S REPORT OF MCMASTER UNIVERSITY FOR THE YEAR 1899-1900.

CURRENT ACCOUNT.

RECEIPTS—	
Executors McMaster Estate.....	\$30,603 96
Carlton Smith Estate.....	494 75
Interest on Old Endowment.....	500 62

DISBURSEMENTS—

Imperial Bank (Interest).....	\$ 785 59
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MCMASTER UNIVERSITY.

MCMASTER HALL.

JOINT ACCOUNT.

To Boarding Supplies.....	\$ 3,264 99	By Boarding Department... \$ 6,075 47
" General Expense.....	2,472 51	" Balance..... 3,240 93
" Wages.....	1,430 83	
" Fuel and Light.....	1,221 61	
" Insurance.....	311 50	
" Advertising.....	25 00	
" Salaries { Librarian }.....	589 96	
" { Registrar }.....		

\$ 9,316 40

ARTS DEPARTMENT.

To half Balance Joint Account.....	\$ 1,620 47	By Fees..... \$ 5,935 13
" Salaries.....	13,350 04	" Balance..... 10,934 96
" Expense.....	577 15	
" Library.....	254 01	
" Science.....	306 23	
" Proportion University Expense Account.....	762 19	

\$16,870 09

\$16,870 09

ANNUAL REPORT.

245

THEOLOGICAL DEPARTMENT.

To half Balance Joint Account.....	\$ 1,620 46	By Fees.....	\$ 249 00
" Salaries.....	9,875 00	" Mrs. Mary E. Davies...	250 00
" Proportion University Expense Account.....	762 19	" Balance..	11,758 65
	<u>\$12,257 65</u>		<u>\$12,257 65</u>

MOULTON COLLEGE.

To General Expense.....	\$ 6,202 91	By Board, Tuition Fees, etc.\$13,387 68	
" Wages.....	1,868 03	" Women's Educational League.....	900 00
" Fuel and Light.....	1,311 60	" Balance.....	3,581 75
" Advertising.....	275 15		
" Art, Elocution, Music.....	2,708 05		
" Salaries.....	3,491 50		
" Interest on Mortgage.....	1,250 00		
" Proportion University Expense Account.....	762 19		
	<u>\$17,809 43</u>		<u>3,581 75</u>
			<u>\$17,860 43</u>

WOODSTOCK COLLEGE.

To General Expense.....	\$ 7,780 51	By Board, Tuition Fees, etc.\$16,020 29	
" Wages.....	2,376 93	" Balance.....	3,787 54
" Fuel and Light.....	2,239 78		
" Advertising.....	283 01		
" Insurance.....	58 50		
" Salaries.....	5,825 92		
" Interest on Mortgage.....	481 00		
" Proportion University Expense Account.....	762 18		
	<u>\$19,807 83</u>		<u>3,787 54</u>
			<u>\$19,807 83</u>

By Balance•Credit Current Account for the year.

750 84

\$31,599 33\$31,599 33

CHAPEL AND CAMPUS FUND.

To Balance per last Statement.....	\$11,186 00	By Receipts.....	\$ 4,667 45
" Disbursements.....	2,154 49	" Balance.....	9,173 04
" Proportion Interest on above.....	500 00		
	<u>\$13,840 49</u>		<u>\$13,840 49</u>

GENERAL SUMMARY.

To Balance as per last Statement.....	\$19,764 63	By 1900-1901 Fees in Suspense.....	
Less Surplus Current Account..	750 84	Woodstock.....	\$ 4,748 70
	<u>\$19,013 79</u>	Moulton.....	2,641 74
" Chapel and Campus Account.....	9,173 04	Imperial Bank.....	20,796 39
	<u>\$28,186 83</u>		<u>\$28,186 83</u>

TORONTO, 29th September, 1900.

J. SHORT MCMASTER,
Treasurer.

I hereby certify that I have carefully examined the Books and Vouchers of the Treasurer, and find the above Statement of Receipts and Expenditures to be correct, balance due the Imperial Bank being as stated.

TORONTO, 10th October, 1900.

EDWARD B. FREELAND,
Auditor.

SKETCH OF THE EDUCATIONAL WORK OF THE
BAPTISTS OF ONTARIO AND QUEBEC
DURING THE LAST HALF CENTURY.



MR. D. E. THOMSON, Q.C.

DURING the first half of the 19th century, Baptist Churches in these Provinces were few, weak and widely scattered. Diverse in origin, differing in views of church order, and sometimes swayed by unworthy prejudices all attempts to secure general co-operation among them met with most disheartening difficulties.

Not the least formidable of such difficulties was the absence of modern facilities for travel. Montreal was as far from Woodstock in summer in those days as it is now from Calgary at the foot of the Rockies. In winter the distance, judged by time standard alone, must have exceeded that to Vancouver on the West, to Liverpool on the east, or to Kingston, Jamaica, on the south. If we take account also of differences in expense and in standard of values, we may perhaps remove the western limit of our comparison to Yokohama, in Japan, the eastern to Bombay, in India, and the southern to Cape Horn or to Table Bay, in South Africa.

Little wonder that the first attempt, heroic as it was, to establish a School of the Prophets at Montreal ended after a few troubled years in collapse. Started chiefly through the instrumentality of that devoted pioneer, Rev. John Gilmour, and deriving its chief financial support outside of Montreal and its immediate vicinity, from a Society organized by him in England, it opened its doors in 1838, struggled against its manifold vicissitudes until 1850, then died; leaving as its contribution to the Baptist cause the inspiration of noble sacrifice for high aims, and a few stalwart men trained in its classes who have continued

almost to the present to do yeoman service for Christ's kingdom, and whose breadth of view and wealth of sympathy have amply demonstrated that however far the English ideals which largely dominated "The Canada Baptist College" may have failed to accommodate themselves to the conditions of a new country, they nevertheless furnished an element of value in the formation of the Canadian Baptist denomination that was to be.

Before the Montreal College had closed its doors, the churches of Canada West, whose invincible distrust of the open communion views of some of their eastern brethren had prevented them from lending any hearty countenance or support to that institution, appointed a committee to consider the subject of ministerial education.

That Committee reported at the First Annual Meeting of the Regular Baptist Union, held in St. Catharines in June, 1849, through its Chairman, Rev. James Inglis. The scheme then proposed, like the one embodied in the Montreal College, provided for a Theological School only, to be situated this time in Toronto. Should it be found possible to secure three suitable Professors on the terms proposed, there were to be three chairs—one of Christian Ethics and Logic; a second of Theology and Biblical Criticism; and a third of Ecclesiastical History, Sacred Geography and Natural History. The Professors were to give their services gratuitously, and failing three Professors, the work was to be divided between two. The sessions of the College were to be one of six weeks in the fall, and, if possible, another of equal length in the spring. A library was to be established, and the students of the institution were to have the preference in the appointment of colporteurs by the Society. Even at this early date difficulties through the lack of proper literary training on the part of some of those seeking to enter the ministry were apparently foreseen, and it was provided that the Professors were to unite in the direction of students' general studies for literary improvement. A fund was also contemplated for students laboring during their vacation as missionaries in destitute localities. The modest scheme thus projected never took practical form.

In 1852 a new organization took the place of the Union under the designation of "The Regular Baptist Missionary Society of Canada." At the first meeting of this Society, held in Toronto in October of that year, a Committee on Education presented a report, which was adopted by the Society outlining a new scheme in the following general terms:

"Your Committee being deeply convinced of the necessity and practicability of an institution for the education of young men for the work of the ministry, and at the same time knowing the facilities (after an arduous struggle) afforded in the Toronto University for the attainment of a thorough literary education to persons of all denominations, do strongly recommend our denomination to aid young men in enjoying its advantages, but as this merely embraces a literary education they further recommend that steps be immediately taken to procure an endowment for a Theological Institution, and they suggested that the sum of £10,000 be raised for that purpose . . . provided that no subscription be paid until at least £5,000 be subscribed."

The report then suggested that Dr. Maclay's services were available for such an undertaking, and recommended that a Committee be appointed to take action.

A Committee was appointed accordingly, the services of Dr. Maclay were secured, and he agreed not only to canvass for funds without reward, but to personally contribute £25. The object, it will be observed, was again the establishment of a purely Theological School, the Committee being unanimously of opinion "that it is no part of their duty as Baptists to provide a school for classical or professional students." A sub-committee, consisting of the Rev. James Inglis, Rev. Dr. Pyper and A. T. McCord, Esq., was appointed to co-operate with Dr. Maclay in carrying out the financial part of the project.

The canvass was vigorous and successful, and in February, 1853, Dr. Maclay was able to submit to a meeting of the subscribers held in Toronto a subscription book amounting to £5,922 9s 8d. On this list there stood for £100 the name of John Gilmour, whose big heart was too deeply set on some provision for the adequate training of a native Baptist ministry to cherish old sores or to withhold his aid and sympathy from any movement which held out a hope of better things.

Thereupon there was organized "The Regular Baptist Theological Education Society of Canada," which decided that the institution should be called Maclay College, and appointed Dr. Maclay himself Professor of Theology. The appointment was at first accepted, but when an intimation was given in the January following to prepare to enter upon his duties in April, the result was his resignation. Misunderstandings arose, and one disappointment followed another until so many of the subscriptions were withdrawn that the minimum endowment of £5,000 was no longer available.

In this position of matters the Third Annual Meeting of the Society, held in Brantford, January, 1856, passed the following resolution:

"Whereas, the Regular Baptist Theological Education Society of Canada omitted to secure a charter of incorporation empowering it to hold property; and, whereas, several of the subscribers to the endowment through misunderstanding in the management of the proposed College, felt themselves released from their obligations to pay their subscriptions, and thus the amount requisite to authorize the appointment of a professor was not forthcoming in time; therefore, resolved, that we authorize the Treasurer honorably to return the bonds to all those subscribers who have paid or are disposed to pay their share or pro rata of the expenses, and also to offer to return to those who have paid their subscriptions to the fund the sums so paid."

The Education Society, however, instead of dissolving, revised its Constitution and elected officers for the ensuing year, appointing as its new President one theretofore unconnected with the Society, Rev. R. A. Fyfe.

The educational position at this date cannot be better summarized than in the following sentences from the life of Dr. Fyfe by Dr. Wells:

"The outlook must have been in many respects singularly dark. The Montreal College had, after bravely struggling for years, succumbed for want of support and sympathy. The economical project elaborated by Mr. Inglis and his co-adjutors had failed to secure even a foothold from which any advance could be made; and now the more ambitious attempt of Dr. Maclay for a time so well supported by the leading men of the denomination existed only on paper."

But after the darkness comes the dawn. The time had almost arrived for a new order of things. Railways were being built, making intercourse easy. Old prejudices were giving way. Larger views were beginning to find place in men's minds. With time, as usual, came the man. The institution that was to be, and that was to succeed, had already shaped itself in one man's mind. This conception first found public utterance in a letter headed "A Proposal," and signed "F," which appeared in the denominational organ, *The Christian Messenger*, December 13th, 1855.

To quote again from Dr. Wells:

"The writer proposes 'the starting at some central and accessible point in the West a good academy for the young men and the young women belonging to our denomination.' He believes that 'there are very many Baptists who have sons and daughters to whom they wish to give a different and a better education than any they can obtain in their own neighborhood,' but who do not know where to send them. He thinks it a 'little mortifying that the Baptists have not an educational institution of any grade in the Province,' and regards them as 'abundantly able' to do anything needed in that line, provided they will but 'cultivate a little more largeness of soul, a little more forbearance one with another.' The school he proposes is not to be theological, but it 'would obviously be a very good preparatory school for a college; while it would furnish to all a means of social and intellectual culture,' of which they are greatly in want.

"The letter concludes with characteristic directness:—'Can we not unitedly and heartily go about getting up such an academy on simple straightforward business principles?'

"This letter, it will be observed, strikes a new key-note. It does not propose to commence at the wrong end by establishing a purely Theological College without providing any steps by which the illiterate young farmer or mechanic who felt it his duty to preach the Gospel could climb up to its entrance. The writer evidently does not pin his faith to the ill-considered and illogical dogma that a Christian people as such can have nothing to do with providing facilities for the secular or literary culture of their sons and daughters, and he evidently believes that education under religious influences is the best training for other spheres of Christian activity as well as for the pulpit."

And who was "F.?" Robert Alexander Fyfe; native born; who had bravely fought his way to an honored place in the Baptist ministry. Educated in Madison and Newton; a Baptist from conviction; one who understood Baptist principles thoroughly; who believed in them without reservation; who appreciated, and was prepared to abide by, and enforce their logical application to the manifold relations of life, public and individual.

He had in the forties, notwithstanding his comparative youth, taken a powerful part in the public discussion of many burning questions affecting the relations of Church and State,

more especially in the struggle for wresting King's College (now Toronto University) from denominational control, and making it a truly public institution. In the latter phases of the Toronto University struggle, the Baptists under his leadership by reason of their disinterestedness, the soundness of their views and the vigor with which they were pressed, exerted an influence quite out of proportion to their numbers and social standing, and were justly entitled to claim a large share of credit for the state of things with reference to that institution referred to in the Missionary Society's resolution of 1852 already quoted. Mr. Fyfe had also successfully bridged for the Montreal College the gap between the presidency of Dr. Davies and that of Dr. Cramp, by filling the position as locum tenens during the session of 1843-4.

In 1851, however, he left Canada and accepted a pastorate in Warren, Rhode Island, which was followed by other short pastorates in Brooklyn, Mass., and Milwaukee, Wis. In 1855 he returned to his native country, from which his sympathies had never been withdrawn, all the better qualified for leadership by his experience elsewhere, as the result showed.

He was a man of action, of indomitable courage, not lightly to be diverted from any purpose on which he had set his heart and was at times impatient of opposition; but withal he was a just and tolerant man, of wide and genuine human sympathies, and with a devotion to duty as he understood it that was absolute and unfaltering. He was destined to be to the denomination for the next twenty years what no one had been before, and what no one can possibly be again. Probably he would have been the virtual leader, no matter with what part of the denomination's general work he identified himself, but in the Providential order he became leader of its educational work, and while giving his warmest support and sympathy to all the other activities of the body, he made the educational work what it has ever since been—the centre of denominational life.

By degrees the scheme suggested by him in December, 1855, assumed definite shape. It received the hearty commendation of so distinguished an educator as Dr. Wayland, who, under date of September 8th, 1856, expressed himself to Mr. Fyfe in these terms:

"It gives me great pleasure to receive at last one letter containing common sense views of Baptist education for the ministry; views which appreciate our state as it really is, and not as it is not, and which look to improving us as we are at the

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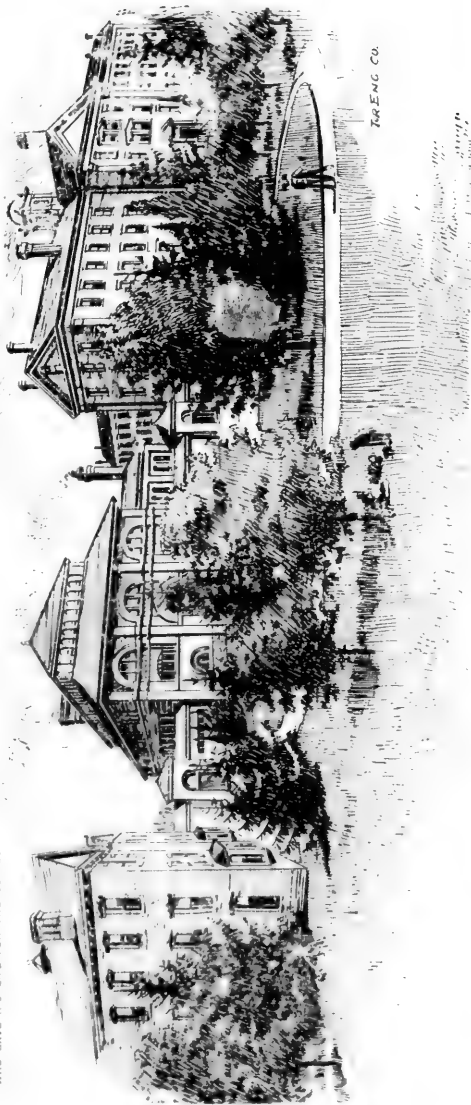
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REV. R. A. FYFE, D.D.,
WHO GAVE HIS LIFE FOR THE COLLEGE.



DEACON BURTCH,
WHO MORTGAGED HIS FARM FOR THE COLLEGE



WOODSTOCK COLLEGE, WOODSTOCK, ONT.

present moment. We must begin from where we are, meet our present wants, and then, as things advance, extend and advance with them. Your views seem to me in an eminent degree practical and practicable. I think that they must succeed. You need a good academy, good as an academy, and also adapted to the wants of young men preparing for the ministry. This done, the way will be prepared for something further if this be the will of the Master."

When the time at length came for action, Woodstock was chosen as the site of the College, the friends of the cause there having guaranteed that \$16,000.00 would be raised to put up and equip a suitable building, and that half of that sum should be raised in Oxford County itself.

The first important regular meeting of subscribers was held at Woodstock, on the 18th March, 1857, when the subscribers formally organized as "The Canadian Literary Institute" and elected their first Board of Trustees, Mr. W. Winter, of Brantford, being appointed Chairman; Mr. John Hatch, of Woodstock, Vice-Chairman; Mr. James Kintrea, of Woodstock, Treasurer, and Mr. E. V. Bodwell, of Mount Elgin, Secretary.

On the 23rd June, 1857, the corner stone of the Institute was laid by A. Burtch, Esq., in the presence of a large company of interested friends.

Many times in the early days it looked as if the enterprise would have to be abandoned. To quote from a subsequent statement of Dr. Fyfe himself:

"We obtained our guarantee of \$16,000.00 just as the flush times of 1855-6 began to ebb, and the latter part of 1857 and 1858-9 were very hard indeed.

The Executive Committee at Woodstock struggled and toiled on through those dark years. To show how some of this Executive Committee felt during those days when the Institute had no money and scarcely any friends, the late Deacon Archibald Burtch, who was for some years Treasurer, *mortgaged his own dwelling house* in order to carry on the work. I question whether any other man in the denomination would at that time, when so few had faith in the enterprise, have done so much. This is something to be held in remembrance."

But the heaven was slowly working in the denomination. At the Seventh Annual Meeting of the Missionary Convention,

held in Toronto, October, 1858, one of the resolutions adopted was the following:

"Whereas, the Building Committee of our Educational Institute at Woodstock are seriously embarrassed for want of the necessary funds, and the building cannot be completed without them; therefore, resolved, that we earnestly recommend to our churches to make it a matter of conscience between themselves and the Searcher of Hearts, in order that they may devote of the property which God has lent them to the completion of this noble object."

Furthermore, one of the set papers (read by Rev. William A. Caldwell) related to the duty of churches in regard to education, which argued in a strain with which we have since become familiar, in favor of the education of our sons and daughters under Christian influence, and ended with a strong appeal for support of our own institution then in course of erection.

A year later, at Brantford, another resolution was passed, rejoicing in the prospect of the early opening of the School and urging increased liberality to the enterprise.

The keen interest of the denomination in questions of general education is shown by the passage at the same meeting of four other resolutions, the first condemning the Council of Education, which was spending thousands of pounds annually for the education of boys and young men in branches not provided for in the common schools, for making no similar provision for their sisters and future companions. The second was a strong denunciation of Legislative grants to denominational Colleges, with special reference to demands then being made on the public treasury by the Wesleyan Methodists. The third was aimed at traces of denominational influence still believed to be discernable in the administration of Toronto University, notwithstanding its claim to be a genuinely national institution; while the last was a scathing denunciation of the agitation then being carried on in the Episcopal Diocese of Toronto for the establishment of sectarian common schools sustained by legal enactment and government funds.

Up to this time no one had been selected for the principalship of the College, and Dr. Fyfe (as he was now entitled to be called, having been made a Doctor of Divinity by Madison University, in 1858), appears not to have desired the position for himself; but early in 1860, when it became necessary to decide,

the feeling in favor of his appointment was so strong that he yielded and gave up his pastorate.

On the 4th of July, 1860, the School opened with forty pupils on the roll and only one flat of dormitories finished.

The next term, September 12th, the enrolment was seventy-nine. Early in the morning of the 8th January, 1861, on the very day the College was to have re-opened after the Christmas holidays, the buildings were entirely destroyed by fire. As Dr. Fyfe put it in reporting the disaster to the *Canadian Baptist*, "the labor of years is a mass of smouldering rubbish." Not only so, but the enterprise was, after crediting receipts from insurance, burdened with a debt of several thousand dollars, with practically no assets.

The calamity, however, appalling as it seemed at the time, proved a blessing in disguise. It elicited instant sympathy. Offers of accommodation from Hamilton and Brantford were declined, and the work of the school was temporarily carried on in the old Woodstock Hotel, the citizens, at a public meeting presided over by the Mayor, having volunteered to place the building at the disposal of the trustees rent free.

Before the end of the week a letter was received from William McMaster, of Toronto, who had paid \$1,000 towards the first building, offering to contribute \$4,000 more towards a new one. From this time Mr. McMaster, since better known as the Hon. Senator McMaster, gradually loomed up as the chief factor on the financial side of our educational development.

The trustees met and resolved to raise \$20,000. The canvass was immediately undertaken, Dr. Fyfe himself taking personal charge of the work along the main thoroughfares. In fourteen weeks the pledges had reached the sum of \$21,600.

It was in this connection that the Woodstock Town Council proposed later to raise part of the rent of the hotel by municipal taxation, the citizens having failed to carry out their promise at the public meeting already referred to, to voluntarily contribute such rent. The trustees, notwithstanding their financial straits, promptly declined this assistance, thinking that its acceptance would be a violation of the well-understood principles of the denomination.

The new edifice was completed by midsummer, 1862, and Dr. Fyfe continued the principalship until his death in 1878. During all that time the school was developed in harmony with

his original plan. It consisted of three departments, Preparatory, Literary and Theological. The burden of the latter the Principal carried alone for the first eight years, when in 1868 the Rev. John Crawford (who a few years later received the degree of Doctor of Divinity from Acadia) was appointed to assist in that department. In 1875 a third Professor in Theology was appointed in the person of J. C. Yule, B.A., and on his untimely death, shortly after his appointment, his place was taken by the Rev. John Torrance, M.A. Both Dr. Crawford and Rev. Mr. Torrance remained on the staff up to the time of Dr. Fyfe's death, and rendered most efficient and faithful service.

Space forbids even an enumeration of the other teachers who served under Dr. Fyfe, but an exception must be made in the case of the late Prof. James E. Wells (later entitled to be known as Dr. Wells), who was appointed to the Chair of Classics and Logic in 1863, and continued on the staff until Dr. Fyfe's death, when he was put at the head of the Literary Department, Prof. Torrance being put in charge of the Theological Department. Prof. Wells, next to Dr. Fyfe himself, exerted the largest influence in shaping the policy of our educational work, and he has since put the denomination under further obligations to him by his biography of the founder of the College, as well as by his other labors as a publicist.

Up to the time of Dr. Fyfe's death, the College was never free from financial embarrassment. The object was to serve as far as possible the mass of our people, and it was thought necessary to keep the fees at the lowest possible point. Securing supplementary aid for ministerial students and funds with which to enlarge, equip and repair the buildings from time to time by subscriptions, involved incalculable toil, which eventually overtaxed even Dr. Fyfe's physical and mental endurance, and no doubt shortened his days.

Notwithstanding all these difficulties he never faltered in his purpose, nor in his ideal upon which he constantly insisted that the school must from time to time adapt itself to the actual requirements of the people, and that to the extent of our ability we were bound to provide the highest and best education we could under proper influences to all who would avail themselves of it. He was equally unfaltering in his consistent devotion to the voluntary principle, promptly declining the suggestions from time to time made that the Institute should join with other denominational schools in accepting government aid. Not only did he decline such aid for the Institute, but he valorously led the assault against the giving of public funds to denominational

schools and was largely instrumental in the ultimate discontinuance of that practice. He also found time to keep in close touch with other educational movements, and was especially watchful of the development of the Provincial University. He never rested so long as there was a trace of denominational interference, no matter how insidious in the administration of the affairs of that Institution. His voice and pen were ever insistent that its privileges must be available for all the public on equal terms in reality as well as in name.

On the other hand, when it appeared to him that affiliated colleges, denominational or otherwise, were not being fairly treated in the recognition of their work and examinations or in the necessary adjustments to secure practical results, he was equally ready to make his influence felt on that side.

The history of the Institute during the life of its founder may be roughly divided into three periods. From 1860 to 1870 steady progress was made in spite of apathy in many quarters, and of opposition in some; in spite, too, of constant financial stress. For the five next years the sailing was smoother, the difficulties less, and the enterprise reached its highest success in its then existing form. The one dark cloud was the failing health of the principal. This became so marked by 1874 that he was given leave of absence for a prolonged visit to England. There he was assured by high medical authority that if he continued his work his days would probably be few, but that they might be prolonged by several years complete rest. It is characteristic of the man that he declined to seriously consider the latter alternative.

In 1875 the school was broken up by an epidemic fever. This was followed by hard times and by the gradually failing strength of the principal. The competition of the greatly improved system of education had become so much keener, and the demands of the Institute's own special constituency had become so much more exacting, especially in the matter of ministerial training, that further advance seemed imperative. Affiliation with Toronto University, before little more than nominal, became actual; and the work of the second University year was added to the course at Woodstock. Suggestions for the separation of the Theological and Literary Departments and for removal of the former to Toronto became more frequent, and were held in check only in deference to Dr. Fyfe, who, as might be expected, felt unequal to guiding matters through such a storm as he foresaw might result from such a step.

It is no wonder that under such conditions, sturdily as the rugged veteran stood at his post, the work gradually lost ground. The added year of University work had to be abandoned, and the finances of the College became each year more involved.

So ended the strenuous earthly life of the founder of our educational work. He entered into his rest, but his self-denying labors are still bearing fruit.

After the death of Dr. Fyfe, the work went on under a temporary arrangement, with Prof. Wells in charge of the Literary and Prof. Torrance of the Theological Department, while discussion as to the remodeling of the Institution and the removal of the Theological Department to Toronto continued. The Trustees were under the charter legally responsible only to the subscribers, and at the semi-annual meeting of the Board held at Woodstock in April, 1879, it was decided to call a special meeting of such subscribers, to be held in Guelph in July following to consider the whole situation.

The meeting was duly held, and after full discussion a number of resolutions were passed with practically unanimity, one calling for generous support of the Literary Department at Woodstock, and deprecating any lowering of its standard. Another favoring, under existing circumstances, the removal of the Theological School to Toronto "as soon as the friends in Toronto provide the necessary lands and buildings to accommodate the same." This was followed by a resolution: "That in the opinion of this meeting, in the event of the removal of the Theological Department to Toronto, the Canadian Literary Institute should receive from the denomination an endowment of not less than \$50,000.00 at the earliest possible time," and by another urging the immediate appointment of a suitable successor to the late Dr. Fyfe.

The Board, thereupon, tendered this appointment to the Rev. John H. Castle, D.D., then pastor of the Jarvis Street (formerly Bond Street) Church, Toronto, and who, in the few years of his residence in Canada, had greatly endeared himself to the denomination.

At the meeting of the subscribers held in St. Catharines in October following it became apparent that there was still a wide difference of opinion among leading supporters of the Institute as to the intention of the Guelph resolutions and particularly as to the order in which they were to be carried out. Influenced by

this want of unanimity Dr. Castle, who had up to that time held the matter under consideration, wrote to the trustees declining the proffered Presidency. The whole subject was earnestly discussed and it was decided to proceed at once with the canvass for the \$50,000 and Rev. S. A. Dyke was chosen to undertake the work, in which after a long and arduous canvass he was successful.

Senator McMaster on the other hand, as was usually the case with him, shewed that obstacles and difficulties increased instead of diminishing his determination to carry out that on which his heart was set.

So the question of the removal of the Theological Department to Toronto was soon on the way to a practical solution by the purchase of a site and the erection of a building (the present McMaster Hall) at his own expense.

A separate charter was obtained for the new school under the name of Toronto Baptist College. On organization the Board appointed Dr. Castle, Prof. Torrance, of Woodstock, and Prof. A. H. Newman, then of Rochester, as the first faculty, but unfortunately Prof. Torrance was claimed by the grim reaper before the College opened its doors. Dr. M. MacVicar, then of Ypsilanti, Mich., was in course of time appointed to the vacant place. The College was formally opened 4th October, 1881, with an enrolment of 20 students, and the Theological Department at Woodstock was closed.

The Literary Department was continued at Woodstock, and Prof. Wells having resigned, Rev. N. Wolverton, who had been on the staff since 1877, became principal. In 1883 the name of the school was by amendment of the charter changed to Woodstock College.

The policy of Toronto Baptist College was to induce all applicants for admission, whose literary training was deficient, to graduate first from Woodstock, and, where practicable, to follow this with a partial or full Arts Course, preferably at Toronto University, before entering on their theological studies. From a variety of causes, however, the College always found in its classes a considerable number of students who were not in a position to properly avail themselves of the regular courses by reason of deficiencies at one or more points in their preparatory training. To meet this state of things the staff was several times increased and subjects added which belonged rather to an Arts than a Theological Course.

With the same object in view, acting in concert with other schools of theology, arrangements were from time to time made with Toronto University for certain modifications in some of its courses, as well as for recognition of certain work in theology as options. These adjustments constituted no doubt one of the causes leading up to the movement for the confederation of all degree conferring Colleges of the Province with Toronto University, which assumed definite form early in the year 1884. Dr. Castle and Dr. MacVicar represented Toronto Baptist College in the negotiations which followed.

These negotiations had made some progress of a kind satisfactory to them by the time of the meeting of the Baptist Union in Brantford about the end of May, 1884, and so far as they felt free to disclose the advance which had been made they took the Union into their confidence. The expectation at that time appears to have been that in connection with Toronto Baptist College a Literary College should be established, where those parts of an Arts Course which it might be thought should be under the control of the denomination should be taught, the students taking the balance of their subjects in the classes of University College, and presumably submitting to the examinations of Toronto University on their whole course, and taking their degrees in Arts from that institution. It was apparently also assumed that Senator McMaster's interest in the educational work of the denomination had so far deepened that he would provide for the additional work to be undertaken at Toronto, leaving the body of the denomination to give such further financial aid to Woodstock College as to equip it for the highest efficiency in academical work.

After discussion the Union passed a resolution favoring the scheme outlined "provided such federation can be secured on such terms as shall adequately recognize the paramount importance of the Christian element in education, and satisfactorily secure to us the control thereof, so far as our own denomination is concerned."

By other clauses of the resolution it was recommended that the denomination should be asked to provide \$13,000 to wipe out the then indebtedness of Woodstock College; \$25,000 for improvements to buildings, and sufficient to increase the endowment to \$100,000.

It will be noted that up to this time the churches as such had no legal control of my part of our educational work, Woodstock College being under the control of the subscribers, and

Toronto Baptist College of its Board of Trustees a self-perpetuating close corporation. All action taken at denominational meetings, including the Brantford meeting of the Union above alluded to, was advisory merely. It was beginning to be felt, however, that the churches through their general organization, which was being gradually improved and simplified, should have a more direct voice in shaping our educational policy. Toronto Baptist College was the first to make a concession in this direction. The Charter was in 1885 amended by providing for a Senate to control the educational side of the work, leaving trustees in charge of the property and finances. This Senate was composed in part of College representatives, and in part of representatives elected by the Convention—West, East and Manitoba.

In 1885, Theodore H. Rand, D.C.L., who had rendered distinguished services in connection with the Public School systems of Nova Scotia and New Brunswick, and had occupied later a position on the Staff of Acadia University, was appointed to the Chair of Apologetics and Ethics in Toronto Baptist College. His views and experiences had, as subsequent events proved, not inclined him to look favorably upon such a scheme as that in contemplation for federating denominational Colleges with a State Institution.

The negotiation connected with that project continued to drag. As they proceeded, it became increasingly evident to the representatives of Toronto Baptist College that the federation, if effected, was scarcely likely, at any rate in the division of subjects between University College and the other schools, to prove ideal from a denominational standpoint. The delay, too, was thought to be injurious to every department of our work, since it was impossible to work out any definite policy while waiting to see what form federation, if ever consummated, would ultimately take, and what adjustments it would call for. Woodstock College, especially, suffered through this suspense, as it was found impossible under such conditions to secure general support for the advance movement which was seen to be necessary to bring the school up to the requirements of the times.

After many anxious consultations of the friends of the College, Dr. Rand was urged to accept the principalship. He finally offered to accept the position provided the policy should be adopted and declared, of developing the College as rapidly as means and circumstances would permit, until it should reach the status of a University. This meant the abandonment, so far as the Bap-

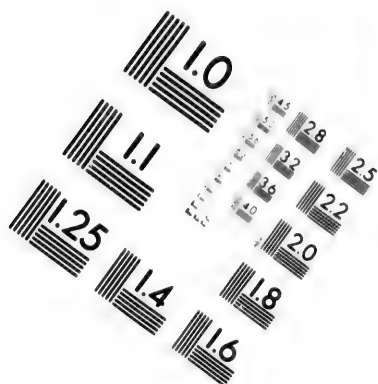
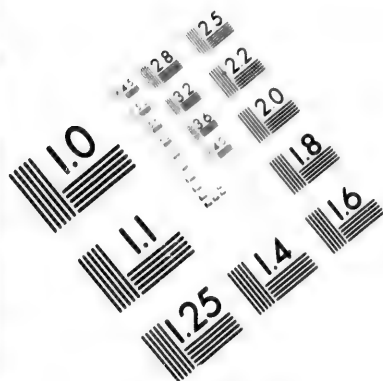
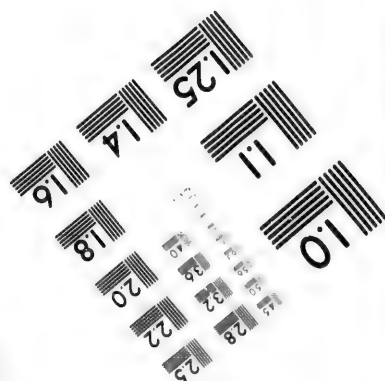
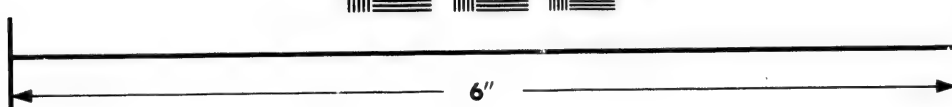
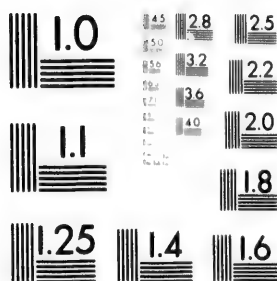


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tists were concerned, of the proposed College federation and the establishment of a full Arts College, at Woodstock, instead of one covering part of an Arts Course in Toronto.

After full discussion of the issue thus raised, and it being found that what Mr. McMaster proposed to give to the work would still be available, it was decided to accept Dr. Rand's terms, whereupon our representatives withdrew from the pending negotiations with Toronto University, Dr. Rand assumed the principalship and with Dr. MacVicar undertook a new canvass to raise \$50,000 for buildings and equipment.

Next in order of time followed the decision to unite Toronto Baptist College and Woodstock College under one Board to be appointed by the denomination through its Conventions. This took the form of an application to the Ontario Legislature at the session of 1887 for a full University Charter. Strong opposition in the interest of University federation soon developed, but as the discussion proceeded discordant notes within the denomination gradually died out and Mr. McMaster on his part became each day more determined that the denomination should not by means of external coercion be deprived of the opportunity to develop its educational work in its own way. Finally the opposition collapsed and the two Colleges were united under the name of McMaster University with the full powers which had been sought.

Senator McMaster did not long survive the granting of this new charter, being called away on the 19th of September, 1887, having by his will more than implemented what he had led his brethren to expect he would do for the work which was henceforth to perpetuate his name. The Convention which met in Toronto a few weeks later accepted the proffered trust with its accompanying responsibilities and suitably expressed its appreciation of the life and the munificence of the donor.

It was decided to call a special meeting to decide on the policy of the Institution. Again, Guelph was the place chosen. The meeting was convened on the 27th March, 1888, and was attended by over six hundred delegates of the Baptist Churches of Ontario and Quebec. After a full and vigorous discussion, resolutions were passed in favor of organizing and developing the Institution as a permanently independent School of Christian learning, and of establishing the Arts College in Toronto.

This was accepted as a mandate by the Board of Governors and Senate, and was followed before the end of the year by the

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MRS. S. M. McMASTER.
FOUNDRRESS OF MOULTON COLLEGE.



MOULTON LADIES' COLLEGE, 34 BLOOR ST. EAST, TORONTO.

abandonment of co-education in Woodstock, and the opening in Toronto, with the widow of Senator McMaster as its founder, of Moulton Ladies' College.

The Arts College was opened in 1890, and graduated its first class in 1894. The office of Chancellor, provided by the Charter, has been filled in succession by Dr. MacVicar, Dr. Rand, and the present incumbent, Dr. Wallace, and under their leadership steady and satisfactory progress has been made.

These later phases of our educational work, however, touching as they do living men and living issues, do not yet admit of the free treatment open to us in dealing with the earlier part of our work. It must be left to the historian of the future to attempt a fair appraisal of the labors of those who have been our educational leaders since the death of Dr. Fyfe.

One thing, however, may be noted that kaleidoscopic as the problem may appear from the above outline, it has always proceeded along the lines originally laid down by that far-sighted leader who was no theorizing dreamer, but insisted in season and out of season that regard should ever be had to actual conditions, and that in the matter of providing for our people facilities for the highest and best culture there could be no limit to our obligations, except the limit of our ability.



Church Edifice Board.

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Secretary-Treasurer.

REV. P. C. PARKER, M. A.

Life Director.

A. N. BARBER, ESQ.

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Retiring in 1904.

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BAPTIST CHURCH EDIFICE BOARD.



REV. P. C. PARKER, M.A.

THE formation of the Church Edifice Society grew out of a suggestion made in the Baptist Missionary Convention, held in Ingersoll, October, 1867, when a Committee was formed to consider the project. This Committee, consisting of Revs. Wm. Stewart and Thos. Henderson, and Wm. Buck, Esq., drafted a constitution, on the basis of those of the Church Edifice Board of the American Baptist Home Mission Society, and the Baptist Building Fund, of London, Eng. To the Secretary of this latter Society (Alfred T. Bowser, Esq.) the Committee express themselves as under deep obligation for his valuable papers, reports, and hints as to management.

A meeting was held in the Alexander Street Baptist Chapel, Toronto, where many noble denominational schemes have been launched, the report of the above Committee was received and ordered to be laid before the Convention the following day, Oct. 25th, 1868, when, with the draft of the constitution, it was adopted, and a Board duly elected to carry on the work of the Society.

This First Annual Report states that the Society "was designed to assist weak churches, to erect houses of worship, or in freeing themselves from the incumbrance of chapel debts; that it owes its existence to the prosperity of the Home Mission Society, and if it be sustained with liberality it will prove an efficient auxiliary to all our benevolent institutions."

It was intended to obviate the necessity of pastors leaving their regular work to seek subscriptions towards chapel debts, and to do away with the waste of the large percentage of such monies collected, in the shape of travelling and other expenses.

A call was made upon the Convention to establish a permanent fund, to be made up of subscriptions and collections. Subscribers of \$200.00 and upwards to be Life Directors of the

Board, and subscribers of \$25.00 to be Life Members of the Society.

The Life Directors of the Board have been three, David Buchan, William Craig and A. N. Barber. The Life Members have been twenty-three, of whom four are still living, W. T. Copp, Hamilton; William Hewitt, Robert Lawson and W. J. Robertson, Toronto.

The first President of the Society was Hon. Alexander Mackenzie, M. P., afterwards the first Minister of the Crown for the Dominion of Canada. The first Solicitor, John A. Boyd, now Sir John A. Boyd, Chancellor of Ontario. The first Treasurer was William Buck, Esq., Brantford, who gratuitously served in this capacity for twenty-four years. The first Secretary was the Rev. Thos. Henderson, who, from the time of its organization till the year 1882, continued in the office, and was only compelled on account of the infirmities of age to resign his position. To this brother more than to any other is due not only the organization, but the success of this Society. He travelled all over the Province in its interests, and succeeded in raising a permanent fund of \$5,000. He was the medium of great help to many weak churches, which hold him in blessed remembrance. Since the time of the inception of the Society, thirty-three years ago, the Baptist Church of Paris has never failed to make an annual contribution to its funds.

A Governor of Missouri, who was taking part in the commencement exercises of Harvard University, hearing the graduates one after another speak in laudatory terms of their Alma Mater, when he rose to speak, said: "In my country they do not ask you who is your father or who is your mother, but what can you do." Whilst we honor the Church Edifice Society for the names of these fathers of our denomination who have been connected with its origin and its history, who as "kings have been its nursing fathers," we honor it more for the work it has done. It has cheered many a faint-hearted pastor and succoured many a distressed church. Though it has had its periods of inspiration and depression, and never been thoroughly appreciated by the denomination as a whole, and though we recognize that it must, of necessity, be overshadowed by the larger organizations; yet it is fulfilling its mission as a helpmeet to the Home Mission Society, and with its limited means and its inexpensive methods it has written a noble record in the pages of our denominational history.

No less than eighty-four churches have been assisted by loans. Montreal, Toronto, Ottawa, Hamilton, Belleville, Windsor, Chatham, Galt, Peterboro, Paris and Strathroy are among

the towns and cities to which it has rendered aid. It has stretched out its arm to Grande Ligne in the East and Rat Portage in the West, to Niagara Falls in the South and North Bay in the North. All along the Ottawa Valley and along the shores of the great lakes this outstretched arm has been assisting in the erection of temples to the glory of God. Thus the permanent fund, which in 1870 amounted to \$5,000.00, and now amounts to only \$8,500.00, has made advances to the extent of \$40,000.00. "The little one has become a thousand."

During the present financial year, Renfrew, Mosa, Fort William, Aurora and Wiarton have repaid their loans in full. We congratulate them in their freedom from debt. Loans have been made to Moe's River (P. Q.) \$400.00, Indian River (near Peterboro) \$200.00, and Point St. Charles (Montreal) \$500.00.

Receipts for the year have been\$1,728 52
Disbursements 1,164 50

Balance\$ 564 02

The following is a statement of the loan account, showing the amount originally loaned, and the amounts, including principal and interest, repaid:

	AMOUNT LOANED.	AMOUNT REPAID.
Manitowaning	\$ 300 00	\$ 49 00
Essex Centre.....	600 00	276 00
Palmerston	600 00	370 00
Fenella.....	300 00	130 00
Tara	400 00	99 00
Courtland	600 00	460 00
Toronto Junction.....	500 00	.....
Hamilton (Victoria Ave).....	800 00	98 00
North Bay.....	400 00	250 00
Oakville	180 00	19 00
Tilsonburg.	500 00	186 00
Oil Springs.....	100 00	16 00
Peterboro (Park St.).....	400 00	172 00
Niagara Falls.....	200 00	93 00
Toronto (College St.).....	332 00	6 00
Monck	100 00	.....
Watford	400 00	24 00
Hamilton (Wentworth St.).....	500 00	.....
Berlin	300 00	.....
Rat Portage.....	500 00	.....
Caledonia	400 00	10 00
Midland	400 00	.....
Medora	75 00	30 00
East Toronto.	250 00	.....
Moe's River.....	400 00	.....
Indian River.....	200 00	.....
Montreal (Point St. Charles).....	500 00	.....
Sheridan Ave.....	200 00	100 00
	<hr/>	<hr/>
	\$10,437 00	\$2,388 00

FINANCIAL STATEMENT.

RECEIPTS.

To Advances and Interest Repaid—

Medora.....	\$ 11 50
Mosa.....	76 50
Courtland.....	52 80
Niagara Falls.....	45 42
North Bay.....	50 00
Caledonia.....	10 00
Renfrew.....	120 00
Watford.....	20 00
Fort William.....	102 00
Palmerston.....	60 00
Aurora.....	24 00
Warton.....	10 00
Tilsonburg.....	14 00
Hamilton (Victoria Ave.).....	20 00
Peterboro (Park St.).....	45 90
Tara.....	10 00
Toronto (Sheridan Ave.).....	100 00
	<hr/> \$ 772 12

To Contributions from Churches—

Walmer Road (Toronto).....	\$ 63 30
Hespeler.....	3 28
Belleville.....	7 50
Hamilton (James St.).....	11 35
Bloor Street (Toronto).....	62 86
Jarvis Street (Toronto).....	50 09
Coaticook.....	1 93
Peterboro (Murray St.).....	7 20
Paris.....	5 80
Port Colborne.....	80
St. Catharines.....	4 40
Rev. A. B. Reekie (Bolivia).....	3 00
Interest.....	13 63
	<hr/> 235 14
To balance for 1898-9.....	721 26

Total.....

\$1,728 52

DISBURSEMENTS.

By loan to Moe's River Church, P. Q.....	\$ 400 00
" Indian River.....	200 00
" Point St. Charles (Montreal).....	500 00
Year Book Account, per D. M. M.....	8 15
Standard Publishing Company.....	8 87
Travelling Expenses, Association.....	6 70
Secretary, telephone, eighteen months.....	37 50
Collections, etc.....	3 28
	<hr/> \$1,164 50
By balance in Traders' Bank.....	\$ 504 02
Collection, Rev. Mr. Clark.....	60 00
	<hr/> 564 02
Total.....	<hr/> \$1,728 52

Examined and found correct,

Oct. 15, 1900.

EDMUND O. WESTON, Auditor.

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A. BLUE, ESQ.

Treasurer.

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Secretary.

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Retiring in 1901.

W. K. McNAUGHT, ESQ., REV. W. E. NORTON,
REV. D. SPENCER, LL.D.

772 12

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or,

ANNUAL REPORT OF THE PUBLICATION BOARD OF THE BAPTIST CONVENTION.

To the Baptist Convention of Ontario and Quebec:

The Report of the Publication Board of the Baptist Convention now presented covers, in consequence of the change of the time of your meeting, a period of sixteen months, from 31st of March, 1899, to July 31st, 1900. In comparing the statement of the business of the Book Room done during this time with that of the previous year, it must be borne in mind that the additional months of April, May, June and July, which are in excess of the year ending 31st March, 1900, are months during which comparatively little business is done, while it is impossible to curtail the expenses to any appreciable extent, so that a statement for these months would naturally be less favorable than one for the preceding year.

The goods on hand at the beginning of the period under report were of the value of \$5,523.58. During this period goods were purchased of the value of \$14,916.36. Sales were made to the amount of \$17,297.60. The stock on hand on July 31st, 1900, was \$5,792.90. The gross profit was \$2,650.56. From this has to be deducted rent, cost of management and other expenses, including discount on current accounts, shop fixtures, etc., amounting to \$3,370.19. The result shows a loss of \$604.76 for the business of the sixteen months. During the year preceding the loss was \$97.59.

The experience of seventeen years shows that it is impossible for us to carry on a book business except at a loss. The history of the general book trade in Toronto, Montreal and elsewhere, shows that even when a bookseller makes the larger profits and quicker returns which are received from a stock of a lighter and more popular character than can be kept in a book-room under denominational control, and which thus appeals to a much larger constituency, it has, except in rare cases, been found impossible to make a living profit; while the special competition of the last five years by departmental stores has greatly reduced the profits of all booksellers, small as these were previously. Our book-room, however, gives the members of the denomination, and more especially our Sunday Schools, opportunities of obtaining

religious and denominational works and literature which they could not otherwise readily get, and brings to their notice publications of the existence of which, without it, they would probably continue ignorant. In justice then to our book department all members of our Baptist churches in this Convention should obtain from or through it such books as they require, with the assurance that even if occasionally they may pay a fraction more than they might secure the same book for on a bargain day they are not only securing value for their money, but are helping to sustain a business that is deemed of importance in the interests of the denomination.

One source of loss, we regret to say, is the amount owing for goods purchased by persons in good standing who have failed to keep their promises of early payment. The management tries to keep their credit sales as low as possible, but when the rule of cash before delivery is not established it is impossible to prevent losses of this kind. In the estimate of the value of the business all accounts owing to us are reduced to the amount which it is believed they will surely realize.

The Board is of opinion that the Convention is to be congratulated on the way the *Baptist* has been conducted during the period under report. The editorial duties have been faithfully and efficiently performed by an Editorial Committee, and the members of the Board who do not belong to this Committee desire to express their appreciation of the work of the members of the Committee—Messrs. Blue, Goodspeed and Roberts. They believe there has been no time during its existence in which the conduct of the *Baptist* has been more universally approved by the denomination. The Board believes that the special departments contributed by other brethren have also given very general satisfaction. At the commencement of the period reported on there were 5,024 paying subscribers to the *Baptist*. Since then 1,210 new subscriptions have been received, and 728 names have been dropped, leaving a net gain of 482, and a total paying list of 5,506. For the whole period Mr. Yule has been employed as a special agent to canvass for new subscribers, and to make collections. He has succeeded in obtaining 747 new subscribers, and has collected considerable arrears, a portion of which would, without a personal and urgent solicitation, have probably been lost, as both general appeals through the paper and personal requests for payment by letter had been in many cases unavailing.

The Board cannot report that the reduction of the price of the paper from \$1.75 to \$1.50 per annum has increased its

circulation as its advocates hoped. At the same time we recognize the fact that it was impossible to longer resist the demand for the reduction in price, and it is impossible again to increase it.

The Board as far back as December, 1899, came to the unanimous conclusion that we should have a Managing Editor who would be responsible to the Board:

(1.) For seeing that suitable editorials appeared upon subjects of interest and importance.

(2.) For keeping the tone and teaching of our paper in accord with the known views and policy of the denomination.

(3.) For preparing editorial notes on live topics, upon which the brightness and usefulness of a paper so largely depend.

(4.) For the careful editing of correspondence and news.

(5.) For making judicious selections from exchanges.

(6.) A list of ministers and laymen might be prepared by the Board, to be revised from time to time, to whom the editor should look for supplies of articles and notes. He would know upon whom to depend for articles upon particular lines in which the writers were recognized as being specially strong. These contributions would be paid for on a fixed scale.

(7.) For an editor to conduct the *Baptist* upon this method we want a man who is a sound Baptist and a devoted Christian, with common sense, without fads or extreme opinions, but with judgment and literary taste, and some practical experience in the conduct of a paper, and we should have associated with him an Editorial Committee with whom he could consult from time to time, especially as to the exclusion of communications or articles upon which he was in doubt, and who would also from time to time advise him as to the advisability of giving prominence to particular views of truth and policy.

(8.) The names of the Managing Editor and of the Editorial Committee should appear in each issue of the *Baptist*, and at intervals the names of the editorial contributors might also be announced.

(9.) The Managing Editor would be expected to come into contact with the thought of our body both by correspondence and by attendance at the important associational and denominational meetings.

Notwithstanding this unanimity as to the best method of conducting the paper, the members of the Board have not yet seen their way to the appointment of an editor. They believe, however, that so far the *Baptist* has not suffered through this, while the expenses have been kept below what they would have been had an editor been employed.

Appended hereto is a statement of the assets and liabilities of the Board, showing separately those belonging to the book department and those of the *Canadian Baptist*.

It has, therefore, been resolved by the Board to continue the editorship as at present for another year, subject to the approval of the Convention.

TREASURER'S STATEMENT.

SUMMARY OF EDITORIAL EXPENSES WHILE REV. E. W. DADSON WAS EDITOR OF "BAPTIST."

Term—Five Years, July 31, 1883, to July 31, 1888.

Salary, July 31, 1883, to Oct. 31, 1886, $3\frac{1}{4}$ years, \$1,400.00.....	\$4,550 00
Editorial Contributions.....	801 91
Proof Reading.....	13 27
Travelling Expenses.....	154 40
Rent	38 00

\$5,557 58

Average cost per year, for $3\frac{1}{4}$ years, \$1,710.00.

Salary, Oct. 31, 1886, to July 31, 1888, $1\frac{3}{4}$ years, \$400.00.....	\$ 700 00
Editorial Contributions.....	539 50
Travelling Expenses.....	111 50

\$1,351 00

Average cost per year, \$771.96.

INTERVAL OF ONE YEAR, BETWEEN REV. E. W. DADSON AND PROF. WELLS.

Expenses	\$ 576 16
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SUMMARY OF EXPENSES DURING PROF. WELLS' TERM.

Salary, 7 years 5 months, Aug. 1889, to Feb. 1, 1897, \$1,000.00.....	\$7,416 65
Salary, 1 year 9 months, Feb., 1897, to Oct., 1898, \$1,200.00	1,900 00
	<hr/> \$ 9,316 65
Editorial Contributors—S. S. Lessons and B. Y. P. U., 9 years 1 month.....	\$ 638 50
Rent.....	288 00
Proof Reading.....	137 00
Travelling Expenses.....	88 29
Reporting Conventions, etc.....	110 50
	<hr/> \$ 1,262 29
	<hr/> \$10,578 94

Average cost per year, \$1,164.72.

EDITORIAL EXPENSES UNDER PRESENT COMMITTEE.

A. Blue, Esq., Dr. Goodspeed, and G. R. Roberts, Manager.

For 15 months, from Jan. 1, 1899, to March 31, 1900.

Editorial Work, 15 months, 65 weeks, \$15.00	\$ 975 00
Sunday School Department, \$100.00 per year.....	125 00
B. Y. P. U. Department, \$50.00 per year.....	62 50
Proof Reading.....	66 50
Rent, 2 months.....	16 00
Reporting Convention.....	10 00
Travelling Expenses.....	11 25
	<hr/> \$1,266 25

Average cost for one year, \$1,013.00.

R. H. Yule, Salary from Nov. 1, 1898, to Jan. 1, 1900, 14 months, \$50.00 per month.....	\$ 700 00
R. H. Yule, Travelling Expenses.....	18 85
	<hr/> \$1,985 10

Average cost for one year, \$1,425.00.

Average from July 1, 1883, to 31st Dec., 1899, viz., 16½ years, \$1,171.00.

There will be an increase over cost during 1899 as follows :

Rise in Paper, \$1.50 per week.....	\$ 80 00
Increase in Lesson Appropriation	100 00
	<hr/> \$180 00

"BAPTIST" PROFIT AND LOSS.

	<i>Profit.</i>	<i>Loss.</i>
March 31, 1896.....	\$1,019 17	
" 1897.....	150 99	
" 1898.....		\$855 65
" 1899.....	499 31	
	<hr/> \$1,669 47	<hr/> \$855 65

Ministerial Superannuation Board.

Chairman.

F. SANDERSON, M.A., Toronto, Ont.

Secretary.

REV. W. H. CLINE, B.A., B.D., Paris.

Treasurer.

CHAS. RAYMOND, ESQ., Guelph.

Auditor.

ROBT. RAE, ESQ., Toronto.

Retiring in 1904:

REV. J. L. GILMOUR, B.A., B.D. G. MATTHEWS, ESQ. F. SANDERSON, M.A.

Retiring in 1903:

REV. W. H. PORTER, M.A. REV. C. E. MCLEOD. C. RAYMOND, ESQ.

Retiring in 1902:

REV. W. H. CLINE, B.A., B.D. REV. T. S. JOHNSON. REV. J. COUTTS.

Retiring in 1901:

REV. S. SHELDON. THOS. WHITE, ESQ.
JOHN FIRSTBROOK, ESQ.

Loss.

\$855 65

\$855 65

THIRTY-FIFTH ANNUAL REPORT OF THE MINISTERIAL SUPERANNUATION BOARD.



REV. W. H. CLINE, B. A., B. D.

THIRTY-SIX years ago to-day, that is to say on Thursday, the 17th of October, 1864, a company of representative Baptists, including a number of prominent ministers who were in London, Ontario, attending the Anniversary of the Missionary Convention West, met in conference and resolved upon the formation of a Society for the pecuniary relief of aged and infirm ministers, and the widows and orphans of deceased ministers. After a free discussion, a somewhat lengthy Constitution was drafted and adopted, and that Constitution, although it has been revised and modified from time to time, is essentially the same as that under which your Board is conducting its

operations to-day. The first officers of the Society were as follows, viz.: President, Hon. Wm. McMaster; Vice-Presidents, Messrs. Stephen Tucker, T. James Claxton, T. S. Shenstone, R. Kilborne, E. N. Bodwell, and D. D. Calvin; Secretary, Rev. John Dempsey; Treasurer, Mr. Wm. Craig. Among the first Directors of the Society were Rev. Drs. Fyfe, Cooper, Caldecott, and Davidson.

Shortly after the organization of the Society, a vigorous effort was made to establish a Capital Fund of \$10,000, and so zealously and thoroughly were the churches canvassed for this purpose, that in July, 1866, the Executive was able to announce that that amount had been secured in cash and pledges, although it is evident that some of the pledges shrank considerably during the process of collection. The first year the income of the Society, apart from the Capital Fund, was \$122.00. In 1867, or three years after its formation, the Society paid its first annuities. For a few years the amounts appropriated were necessarily small.

In 1868 only \$480.00 were paid annuitants; in 1869, \$510.00; and in 1870, \$830.00 were thus paid out.

Year after year with zeal, and yet with much discretion and carefulness, the Directors pushed affairs, so that when this Convention was incorporated, some twelve years ago, and the Society became one of the Boards of the Convention, it had paid out in annuities \$32,600.00, and had a safely invested capital amounting to \$17,256.36.

To-day the Board has capital invested to the amount of \$20,737.00. It has also one-fourth interest in the profits of the Standard Publishing Company. It has seventeen persons on its list of annuitants, and is paying about \$2,000.00 a year in annuities.

Since the foundation of the Society, thirty-six years ago, more than \$50,000.00 in annuities have been disbursed. This has been distributed among sixty-six (66) different persons, exclusive of children. Thirty-seven of these were aged ministers and twenty-nine widows. They represent fifty-five different families. The annuity is small, only \$120.00 at the most, and yet in many instances even so small a sum has been eagerly anticipated and most gratefully received.

About three years ago, in response to a request from various quarters, a radical change was made in the Constitution, in an attempt to place the operations of the Board altogether upon a business basis. But it was very soon discovered that there was no conscious need of a denominational Insurance or Annuity Scheme, and accordingly we have been compelled to abandon the commercial basis. The Board, however, does not regret the attempt to meet the suggestions and requests referred to, and believe it has demonstrated the fact that its future operations must be along lines more distinctly benevolent, while at the same time all reasonable and legitimate rights of those who have been, and are paying premiums into the Fund, must be preserved.

In accordance, therefore, with the notice of motion given at the last Convention, it is now proposed to submit to the Convention a revised Constitution. If this proposed Constitution is adopted, the distinctively benevolent ideas of the founders of the Fund will be perpetuated, and it is confidently expected that under the revised Constitution the annual contributions from the churches to this most useful Fund will be materially augmented.

The Board is glad to be able to say that its income during the past year has been sufficient to enable it to pay the annuitants in full, and it expresses the hope that the liberality of the churches and of the individuals will make it possible to do this regularly in the future.

Respectfully submitted.

W. H. CLINE,

Secretary.

CONSTITUTION OF THE MINISTERIAL SUPER- ANNUATION BOARD.

ARTICLE I.

1. This Board shall be known as the Ministerial Superannuation Board of the Baptist Convention of Ontario and Quebec.
2. Each member of this Board shall be a member in good standing of a Baptist church within the bounds of the Convention.

ARTICLE II.

1. The Board shall be composed of twelve members elected by the Convention by ballot, three of whom shall retire each year, but shall be eligible for re-election. Five members shall be a quorum.
2. The Board shall elect a Chairman, Secretary and Treasurer from its own members, who shall hold office for the ensuing year, or to the next annual meeting. It shall also appoint annually an Investment Committee of at least two members.

ARTICLE III.

1. It shall be the duty of the Chairman to preside at all meetings of the Board.
2. It shall be the duty of the Secretary to make and preserve a correct record of the proceedings of the Board; to present to the Board a correct report of the state of its affairs

annually, or oftener if required, and to present to the Convention at its annual meeting a report of the year's transactions.

3. It shall be the duty of the Treasurer to receive and guard from loss all money contributed to the Fund; to pay out the Distribution Fund under the direction of the Board, and to hold what is set apart for investment, subject to the direction of the Investment Committee. He shall also present to the Board and to the Convention at the annual meeting a statement of the receipts and expenditures for the year, and shall furnish each minister entitled thereto with a receipt for his annual premiums which shall be a voucher for his right to participate in the benefits of the Fund.

3. The Convention shall annually appoint at least one competent Auditor, who, in addition to auditing the Treasurer's books, shall examine into the character of the investments of the Board, and report thereon.

4. It shall be the duty of the Investment Committee to supervise and approve all investments.

ARTICLE IV.

The funds of this Board shall be divided into two parts, to be known respectively as the Permanent and the Distribution Fund.

The Permanent Fund shall consist of donations, contributions and bequests made for that purpose. This fund shall be securely invested in the name of the Board, and shall so remain, and no part of it can ever be used to pay annuities.

The Distribution Fund shall consist of the interest on Permanent Funds, annual premiums of ministers, collections from the churches, and individual contributions. Of this fund, that portion accruing from the interest on invested capital, and from the premiums paid by ministers, shall be applied first in behalf of those who have paid such premiums.

That portion of this Fund arising from the gifts of churches and individuals shall be divided *pro rata* among those by or for whom premiums have been paid, and such other ministers, missionaries, widows or orphans, if there be such, as the Board in its discretion shall judge in need of and deserving such help, provided always that in no case shall the apportionment exceed the maximum allowed by the Constitution.

The expenses incident to the working of the Funds shall be paid from the Distribution Fund.

ARTICLE V.

Ministers who were admitted to the benefits of the Fund prior to October, 1900, shall continue to pay into the Fund premiums at least equal to those previously paid; and such premiums shall be payable October 1st in each year. A minister who fails to pay his premium for three successive years shall forfeit his claim under this class. When a minister is superannuated his premium shall cease.

A minister of this class may be considered superannuated when, through sickness or age, he shall be permanently unable to preach or perform pastoral duties.

Ministers who, before superannuation, remove beyond the bounds which limit the benefits of this Fund, or who leave the regular ministry for any other calling, must have the sanction of the Board to obtain the benefits of this Fund.

If a minister marries after superannuation, his widow and her family shall have no claim on the Fund. And a widow who marries shall also forfeit her claim.

ARTICLE VI.

1. The maximum annuities shall be as follows, viz.:

For a Minister	\$1 20 00
For a Widow.....	100 00
(If she have children under 15 years of age, \$10 additional for each child.)	
A Single Orphan under 15 years of age may receive....	40 00
Two Orphans " " " "	60 00
Three " " " "	80 00
Four " " " "	100 00

(In no case, whatever the number of the family, shall their claims exceed \$100.00 per annum.)

2. If in any year there is not sufficient money in the Distribution Fund to pay in full the claims thereon, the Board shall make a *pro rata* distribution of the funds on hand among those entitled thereto, and such payment shall be regarded as full payment of the annuities then due.

3. Annuities shall be paid in advance in semi-annual instalments in June and December, claimants having satisfied the Board of their just right to the benefits of the Fund.

ARTICLE VII.

1. The annual meeting of the Board shall be held at the same time and place as the annual meeting of the Convention.

2. A semi-annual meeting may be held in April when deemed necessary, otherwise the Chairman, Secretary and Treasurer shall have authority to make a distribution of the funds for the last half of the year.

3. The Chairman and Secretary shall have power to call a special meeting of the Board when such a meeting is considered necessary.

ARTICLE VIII.

1. This Constitution may be altered or amended by a two-thirds vote of the Convention at its annual meeting, provided that a written notice of the alteration or change has been given at a previous annual meeting.

TREASURER'S REPORT.

FROM MAY 1ST, 1899, TO OCT. 4TH, 1900.

RECEIPTS.

Balance on hand.....	\$ 706 04
From Bequests.....	500 00
Interest on Investments.....	1,367 16
Membership Fees.....	180 00
Church Collections and Individual Gifts.....	964 10
	<u>\$3,717 30</u>

DISBURSEMENTS.

Annuityants.....	\$2,761 50
Secretary's Salary and Expenses.....	30 72
Year Book.....	8 75
	<u>\$2,800 97</u>
Balance.....	916 33
	<u>\$3,717 30</u>

CHAS. RAYMOND,

Treasurer.

Grande Ligne Mission.

OFFICERS OF THE SOCIETY AND BOARD OF DIRECTORS 1900-1901.

A. A. AYER, Esq.....	Montreal.....	President.
REV. THEO. LAFLEUR, LL.D....	"	Secretary.
MR. JOSEPH RICHARDS.....	"	Treasurer.
REV. J. A. GORDON, Montreal.	REV. J. L. GILMOUR, Hamilton.	
REV. A. L. THERRIEN, Montreal.	REV. S. SHELDON, Montreal.	
REV. G. N. MASSE, Grand Ligne.	REV. J. H. HUNTER, Coaticook.	
REV. A. J. LEBEAU, Marieville.	REV. J. R. WEBB, Montreal.	
REV. S. S. BATES, Toronto.	MR. JAS. W. TESTER, "	
REP. OF MARITIME BAP. CON.	MR. JOSEPH PICARD, "	

Advisory Board.

REV. JOHN GORDON, D.D.....	Philadelphia.
REV. W. N. CLARKE, D.D.....	Hamilton, N. Y.
REV. D. D. McLAURIN, D.D.....	Detroit, Mich.
REV. A. G. UPHAM, D.D....	.....
MR. THOS. LEEMING.....	Brooklyn, N. Y.
MR. S. P. HIBBARD.....	Boston.
REV. A. A. CAMERON, D.D.	Ottawa.
MR. W. A. MARSH.....	Quebec.
MR. GEO. FOSTER.....	Brantford.
REV. W. W. WEEKS.....	Toronto.
REV. JAS. GREEN.....	Montreal.

Association Secretaries in Ontario and Quebec.

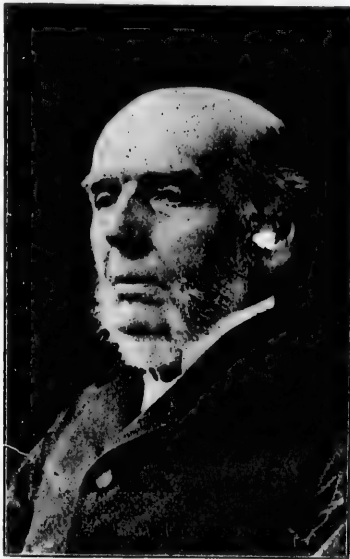
Canada Central—G. R. Rock, Perth, Ont.; Eastern—Rev. J. R. Cresswell, B.A., Dixville, Que.; Elgin—Rev. P. R. Carey, Port Burwell, Ont.; Guelph—Rev. P. A. McEwan, B.A., Berlin, Ont.; Middlesex and Lambton—Rev. W. D. McGee, Alvinston, Ont.; Niagara and Hamilton—Rev. A. Quinn, Beamsville, Ont.; Norfolk—Loder Culver, Esq., Bloomsburg, Ont.; Northern—Rev. N. L. Sirrell, Midland, Ont.; Ottawa—Rev. G. R. McFaul, B.A., Rockland, Ont.; Owen Sound—Rev. Jas. McEwan, Wiarton, Ont.; Peterboro—Rev. T. Watson, Colborne, Ont.; Toronto—Prof. J. H. Farmer, LL.D., Toronto, Ont.; Walkerton—Rev. H. Shaw, Glanville, Ont.; Whitby and Lindsay—Rev. L. S. Hughson, B.A., Lindsay, Ont.; Western—Rev. E. W. Brown, B.A., Bothwell, Ont.

All Contributions for the Mission to be addressed to

REV. E. BOSWORTH, <i>Field Secretary.</i>	JOSEPH RICHARDS, <i>Treasurer,</i> 252 St. James Street, Montreal.
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Note—The Regular Monthly Meetings of the Board are held on the Second Tuesday in each month, in Olivet Baptist Church, Montreal, at 8 o'clock p.m.

EXTRACT FROM THE SIXTY-FOURTH ANNUAL
REPORT OF THE GRANDE LIGNE MISSION.



DR. THEODORE LAFLEUR.

THIS has been a year of joy and sorrow. Joy because of the conversions and prosperity of our Mission, especially in the school department; sorrow because of the great loss we have sustained in the untimely death of our President, Rev. E. W. Dadson, D. D., late pastor of the Olivet Baptist Church in Montreal.

In our last Annual Report we gave a somewhat lengthy review of Protestantism compared with Catholicism as to its numbers, progress and influence in this Province. We would ask our friends to again read that report.

We are on the edge of the Nineteenth and Twentieth Centuries. So much has been done in the past, so much is hoped for the future. The past with its long ages of labor, progress and enlightenment, has shewn in lurid light so many of the dark places of this earth;—the missionary spirit of the beginning of the century, in its beautiful zeal, seemed not to realize the magnitude of this undertaking. The Divine Master said that "after wars and rumors of wars, the end was not yet to be expected." We are glad to know that the difficulties and resistance we have met with in our labors is a continuance of the prolonged struggle predicted by the Lord. We have come to understand more clearly that the conversion of the world is not accomplished in a magical way by some sudden manifestation of irresistible power, but by the work of enlightenment, of moral change, of spiritualization, by the work of the Divine leaven in the lump of humanity.

We are thankful that our Mission has had a share in this Divine process, during these sixty-five years of labor. Missionaries and their friends have been able to see in individual cases and in churches too, that having sowed the good seed of the kingdom, they were permitted to behold, "first the blade, then the ear, and then the full corn in the ear." They have seen many souls ripen for heaven. Alas, they have also seen promising, beautiful blades, that withered long before harvest time, and have gone to waste. The Son of Man saw this in his own ministry.

During the past year, which has been one of many changes, we have special blessings to record in the midst of troubles and sorrows.



G. N. MASSE.
PRINCIPAL OF FELLER INSTITUTE.

A remarkable work of grace was in progress early in the year at the Institute at Grande Ligne, and it culminated in the conversion of more than a score of the pupils. The pastor baptized twenty-one candidates, most of whom were scholars in that school.

The school register for 1899-1900 shows one hundred and twenty-six pupils enrolled, classified as follows: seventy-two boys and forty girls as boarders, with nine boys and five girls as day pupils. Of this number ten were Roman Catholics, twenty-seven professed conversion during the winter, and eighteen joined the Roussy Memorial Church by baptism in the spring. Let those who can rightly estimate the value of a human soul and the value of the influence of this converted soul upon others all during its human life, ponder these few figures and consider if it is worth while to give of their means to carry on and develop this two-fold work of training both mind and soul.

The teaching staff was unchanged, save that Miss Permelia Bullock resigned, much to our regret, to assume the care of the school in Coaticook. Mrs. Ernest Roy, an experienced and devoted teacher took her place.

Discipline was comparatively easy and the health of the pupils excellent—in fact the attending physician received but \$2.50 for his medical services during the entire year.

The higher classes were both stronger and more numerous than previous years. Six of the students completed the course for University matriculation, of whom four are now in McMaster and one in Geneva, Switzerland, for a seven years' course.

Two of the young men, missionaries in training, spent the summer colporting with commendable success.

The farm, which should be a source of revenue to the school, is taking on a more flourishing aspect, under Mr. Norman's careful supervision, and with necessary funds might become a valuable adjunct to the work.

Plans for the "New Wing," already spoken of last year, have been drawn with a view to providing room for the many students who are yearly refused admission for lack of accommodation, and at the same time to rearrange the class rooms, and generally to meet the requirements of a more modern institution.

May God graciously help us secure the funds to carry them out.

Marieville.—There has been a striking manifestation of the power of God's spirit in the congregation at Marieville, in the conversion of Roman Catholics and also young people of the regular congregation. The pastor mentions in his report a man known to be of a very irreligious spirit and conversation, and whose conversion is the wonder of all who knew him. The whole church and congregation have been moved by this towards doing more in acts of liberality for the support of the church. As a result of special meetings held last winter, seven persons professed their faith in the ordinance of baptism. Also three of the young people who were attending Feller Institute were baptized at Grande Ligne.

The day school building has been repaired, and now the school term will be ten months instead of five as formerly.

Alterations and improvements have been made to church property, and the outlook now is bright with promise.

There are forty members and the contributions for all purposes is upwards of \$400.

Grande Ligne.—Pastor Parent reports as follows: So far as we can see, nothing particular has taken place lately that would throw any light on the state of mind of our Roman Catholic neighbors.

We cannot say, therefore, whether there has been progress in their religious opinions or not. Doors are as tightly closed as usual. Only once in a while a Roman Catholic will come in to our services. Just now there is a young man who has been in a couple of times. There is a new priest at St. Blaise, but we see no difference. Within our circle the work has been progressing as usual.

Painting and other repairs have been done to our chapel and parsonage, costing considerably over \$200. Our collections for denominational objects show a general increase. Our Sunday services are well attended, and our prayer meetings have been unusually interesting of late.

Twenty-one candidates were baptized last spring, most of whom were pupils in the Feller Institute. Before this year closes we expect a few more to come forward and profess their faith by baptism.

Montreal.—Pastor Therrien writes: The past year has been one of blessing and encouragement. Fourteen Roman Catholics became interested enough to attend our services regularly, and out of these five have already confessed Christ in baptism. One who was to join the five already baptized, was suddenly summoned to her rest above, a few hours after undergoing a surgical operation.

Two of our good families have removed to the United States. It is the old story—a few come in with us from Rome, and as many leave us for the States. So that numerically and financially we are no stronger, if as strong, as we were last year.

One of our old members has also died. He was a convert from Rome of ten years' standing. While on his death-bed the priests made strenuous efforts to win him back to Rome, but he remained firm to the end, and left to his Roman Catholic neighbors and friends good evidence of the power of truth to sustain the soul in the last conflict.

A number of those who have come to see the light through our work would like to take their stand on the side of truth, but are held back by material and social considerations. It must be admitted that the difficulties our converts experience, especially

in finding employment after they have left the Church of Rome, are serious enough to make the sturdiest souls to pause.

Hall work was continued through last winter in our Bethany Home, but, the building we occupied having been sold, we had to vacate it, and for other reasons close the home. We are in hopes to start hall work in another locality this winter. The church goes on harmoniously and steadily. The ladies of the church have organized a missionary society and a handsome amount has already been raised by them for missionary purposes.

Last winter a series of lectures on controversial subjects were delivered in our church by five of our Grande Ligne missionaries. We believe some good was done, though the attendance of Roman Catholics was not as large as we had hoped it would be.

We have also distributed a large quantity of religious literature, most of which was printed this year by our Grande Ligne Board.

That God blesses and will bless the seed scattered through these various agencies we have faith to believe.

Roxton.—Rev. W. S. Bullock, Pastor:—There have been no outward professed conversions among Roman Catholics. We have, nevertheless, met with encouragements. Three persons, one man and two women, have attended our meetings frequently and said that their heart was with us. We have had access to a good number of Catholic homes, and have had satisfactory religious conversations with them. We have preached the Gospel to over sixty different Roman Catholics, and to many of these on several occasions. Many of our Protestants have had long conversations with their Roman Catholic friends, and in several ways have endeavored to sow the good seed of life.

During the last two years, one of our French Canadian Grande Linge girls, who is a trained nurse by profession, has been frequently called to spend from one to three weeks at a time, caring for sick people in Roman Catholic homes; and in this way it is surprising how many of these poor dying Catholics have sought or received from her lips words of help and consolation.

There has been an increase again this year in the amount contributed to various objects, the total amount raised being \$310.00.

The average attendance is about one hundred on Sunday morning; forty in the evening, and thirty at the prayer meeting. There are thirty-six French families connected with our church and congregation.

St. Pie.—It has been a time of sowing. The church once numbering eighty-five members has been reduced by emigration and death to six. The congregation numbers about thirty. The church building has been repaired and a new day school building erected at a cost of more than \$200.00,

Rev. N. Gregoire has left the field, and has been replaced by Rev. L. A. Therrien, B.A.

At the present time there are quite a number of families who are accessible to the missionary and the truth he proclaims.

Maskinonge.—The work on this field is in a somewhat stagnated condition. The season of persecution has been followed by that of indifference, and the "last is worst than the first."

Rev. L. A. Therrien has labored with wisdom and zeal. He has had the joy of baptizing a recent convert from Rome. Two others, heads of families, are studying the Word, and already declare themselves Protestants.

The faithful witness given by the members of this brave little church accounts to a great degree for this news which we are enabled to report. These brethren receive blessings that they may give blessings.

There has been no change in the personnel of the congregation, save the removal of two members to another of our fields.

St. Constant.—Moise Robert, Missionary:—In an old field, St. Constant, which for many years, partly, no doubt, on account of the scattered condition of our adherents in that locality, had given but scanty returns for very much labor, a new life seems to have developed under the labors of our devoted and intelligent evangelist, Mr. Moise Robert. The scattered families have made a great effort in raising the sum of \$420 towards the building of a chapel, which is nearing completion. Meanwhile, a church has been organized, composed of a dozen members. Of these three had been but recently baptized. As the members are scattered over that large field, a good number of them being well to do farmers with large families, we may look for an extensive and successful work in that neighborhood ere long.

Waterloo and South Ely.—Rev. T. Brouillette, Pastor:—Waterloo, which was at one time a promising field, has not yielded what was expected, although there are now signs of more interest, as some who had been absent have come back to stay. I had easy access to many Roman Catholics, of good standing, intelligent and well to do, who freely and often told me that many of the things taught by the priest they did not believe, but unfortunately they were not interested enough in higher and saving truths to receive them and follow them.

Three weeks ago I came to Ely. At the evening service a woman who had lately come to the place, and who but recently had seceded from the Roman Catholic Church, came to ask me to baptize her. After a prolonged conversation with her I was satisfied that it was a genuine case of conversion, and the following Sunday she was baptized in the presence of fifty Protestants and many Roman Catholics, who spoke very reverently of the ceremony. This woman has several relatives in the place, to whom she intends to make the Gospel known.

Two new members have joined the church.

St. Roch Mission, Quebec.—Rev. L. R. Dutaud, Missionary:—When the enemy is in overwhelming number and strongly entrenched, every small victory means much.

Looking over the year's work, as the merchant does his books, we are happy to say that the balance is on the right side, though all cannot be counted, for part of the seed has not yet come to maturity. Our last report mentioned that two of our young men, both Roman Catholics, were admitted to the Grande Linge School. One of them has proven to be a "young man of valor." Besides taking the honors of his class, he accepted Jesus Christ as his only Saviour, and confessed Him by baptism in the spring. His parents residing in Quebec were boycotted, and doomed to separation from their large family and their aged parents. It is through such a severe trial that we receive our few converts. Several families outside the city have been visited, two of which have abandoned their traditions to follow the pure Gospel. Several others are interested.

The Ottawa Valley.—Rev. G. P. McFaul, Missionary:—Aided by students, E. S. Roy and Emilie St. Germain. This hard working brother has traversed a goodly portion of the Valley of Ottawa, carrying the good seed of the kingdom. Open air meetings were held at Plaisance, Papineauville, Lachute, Point Fortune, St. Andrews, St. Eugene, Moose Creek, Cassel-

man and Buckingham. Smallest attendance, sixty; largest attendance, about two hundred and fifty. Indoor meetings were also held at several places. During this campaign between nine hundred and one thousand French Roman Catholics heard the Gospel preached, many for the first time. Some six hundred tracts were distributed, eleven New Testaments, and twenty-four portions of Scripture placed, while many interesting conversations were held with groups of people and with individuals.

At Rockland.—French services have been held, attended by our French Protestant families and a number of Roman Catholics, two of whom, husband and wife, have left Romanism. Another young man, a convert from Romanism, was recently baptized, and is now at Grande Ligne School. A weekly class for teaching the French language has been held, at which Romanists too timid to attend French services have dropped in.

At Canaan.—Three Roman Catholics have been in attendance at the services, one of whom has secured a New Testament.

At Plaisance.—Over 100 attended an open-air meeting addressed by your missionary. One man is anxious about his soul. The people having been promised a Roman Catholic chapel, are not as eager to listen to the truth as formerly.

Buckingham, Que.—A number of French services have been held here with as many as 17 French Protestants and occasionally a Roman Catholic in attendance. One hundred French Romanists attended an open air meeting and listened attentively to the preaching of the Gospel. One young man has professed conversion and enters Grande Ligne School.

Several visits were made to other places in the Ottawa Valley, with many interesting encounters of which space will not permit us to speak.

In Ottawa Valley, French Baptist families, or so inclined, 20; professing conversion during the year, 5; baptisms, 1; visits to families, 291; conversations, 195; public and cottage meetings held, 84; total attendance, 2,089; New Testaments placed, 31; Gospels, 31; tracts distributed, 1,117.

Sorel.—The Rev. L. O. F. Cote, who had been laboring on this field for seven years, left for the United States in May last. For a part of the summer it has been occupied by Bro. Jacob Nicole, B.A., now a teacher at Feller Institute.

The number of members has been greatly reduced by emigration, caused by the persistent practice of the boycott, so that they were unable to earn a livelihood.

The congregations are small, and there is nothing special to report. A few families living outside the city have shown some interest in spiritual things, and are accessible to the mission.

A former Grande Ligne student, Rev. Henri Sene, will enter upon his work here in November next.

Digby County, N. S.—C. W. Grenier, Missionary: We are grateful to the Lord for the blessings we have received during the past year.

Prayer has been answered, for one case in particular. For two years I have been visiting a certain Acadian, father of a large family; he used to walk seven miles on the railroad to attend our meetings, but did not seem to make any progress. I prayed for him, always in the hope that the Lord would touch his heart, as he was a very hard man. He is now converted and baptized. We have two others whom I hope will soon unite with us. An old Acadian, aged 85, who greatly persecuted my predecessor, has always seemed to respect me highly. About three months ago he took very ill and sent for me. I went to see him, read and prayed with him, and had the comfort to know that he accepted Christ as his Saviour.

A young man has accepted a Bible from me and is reading it.

Much interest is manifested at all the meetings at the different stations. We also have cottage meetings at Sissiboo Falls, with good attendance. I am glad to say that our church has paid \$100.00 towards my salary, as required by the Board.

Rathwell, Man.—Rev. F. Rouleau, Missionary:—This is the first report of our pioneer missionary in Manitoba, whose appointment resulted from the visit of Rev. A. L. Therrien to that Province, and was made at the request of the Manitoba Mission Board.

His field is situated about 100 miles south-west of Winnipeg, comprising about 75 European French families; of these over twenty are *accessible*, and the number is increasing. "Sweeping them into the Kingdom," however, is out of the question, not only because they are too scattered, but also because they are not ready.

Some encouragement has been found, from the fact that with a goodly number the bonds of Rome are growing looser, and one French convert together with six English converts, have

been baptized upon a profession of their faith. Some twelve others have renounced Romanism, several have professed conversion, and it is hoped they may soon follow the Lord in His own appointed way.

Owing to the difficulty of finding a suitable place for baptizing, a baptistry has been placed in the hall where our meetings are held at Treherne, and Rev. J. R. Coutts has administered the ordinance for us.

The Rev. M. B. Parent, of Grand Ligne, visited the field after the Winnipeg Convention.

The Association of our churches was held this year at Roxton Pond. It was for all those present a season of refreshing from the presence of the Lord, and the beneficial effects of those largely attended meetings are felt to this day.

In the beginning of the year, there was a great effort made by the Roman Catholic clergy of this city, under the special patronage of the Archbishop, for the conversion to Catholicism of the English Protestants of Montreal. The Rev. Father Younan, from New York, came here to deliver public lectures in St. Patrick's Church, in order to enlighten English heretics on the true doctrines of the Roman Catholic Church, and to bring them back to her bosom again. The Catholics, especially on account of ritualistic tendencies and practices in a portion of English Protestantism, entertained great hopes of very many conversions to the old Popish church. Though intended for English-speaking Protestants, this effort became almost as much a French propaganda, because a great many French Canadians know English, and many of the French newspapers gave good translations of the lectures of this Irish American priest. His principal point was to belittle the Holy Scriptures as the means of imparting sure Christian truth; the church, he contended, being the only authorized medium as keeper and interpreter of that truth, and then illogically quoted those same Scriptures to sustain that questionable point. The Archbishop endorsed the teaching of the said Father, emphasizing the fact that Jesus had written nothing, and had not commanded His Apostles to write. However, this effort, with large Protestant attendance, did not produce many conversions, and certainly no remarkable ones, but it gave us another opportunity on a large scale to state evangelical truth in French and English. Many persons remarked that some of the sayings of the eloquent priest had a decided Protestant tendency. So much for living among heretics.

In the general review of the year's work, the friends of the Mission will certainly think with us that there has been a good deal of work done during the past year; that our Heavenly Father has acknowledged our labors in the conversion of at least fifty persons, a good many of them recent converts from Romanism and forty-two of whom have made profession of their faith, in the ordinance of baptism.

We had lately as helper in and President of our Mission a most devoted and faithful worker—the Rev. Dr. Dadson, recent pastor of Olivet Baptist Church, of Montreal. After months of harrowing suffering, borne with wonderful courage and sweetness, he was at last relieved by the rest and calm of death. His sufferings and death caused great sorrow, not only to the Baptist community, but to many others outside of it. It was greatly alleviated by the knowledge of his cheerfulness in the midst of his suffering, and his unclouded faith in the love of the Heavenly Father, whom he was so anxious to honor in the service of His dear Son's kingdom. The Grande Ligne Mission does not forget its debt of gratitude to his friend and helper of many years, and for his service at all hours.

OUR HELPERS.

The Ladies Associations have continued their valuable help to our Mission, and we hope they will continue to do so for the furtherance of that work begun and carried on for so many years, in the midst of numberless obstacles, by one of their sex, the noble pioneer, Madame Feller. We express our hearty thanks to the following Associations for aid received: The Ladies Association in Montreal, the Women's Home Mission of Ontario, the Women's Home Mission Society of Eastern Ontario and Quebec, the Women's Baptist Missionary Union of the Maritime Provinces, the Ladies' Associations of Philadelphia, and last of all, but not least in their generous efforts, the Brooklyn Ladies' Association. They have all helped us in our work, their womanly gracious kindness and help will always be needed by the laborers of this Mission.

Reviewing the past, we thank God for the part He has privileged us to play in French Evangelization during the year. We look into the coming year, the coming century, with assured hope that the good seed scattered among our French fellow citizens will yield an abundant harvest to the Glory of His grace.

Respectfully submitted,

T. LAFLEUR, *Secretary.*

THE GRANDE LIGNE MISSION.

*In account with Joseph Richards, Treasurer, from 1st
October, 1899, to 30th September, 1900.*

RECEIPTS.

Balance on hand.....	\$	16	31
<i>Contributions Province of Quebec—</i>			
English Churches and Sunday Schools.....	\$1,286	08	
French Mission Churches.....	744	34	
Women's Home Missionary Society of Eastern Ontario and Quebec	150	00	
Montreal Ladies' Association.....	307	26	
			2,487 68
<i>Contributions Province of Ontario:—</i>			
Churches, Individuals and Sunday Schools.....	6,785	43	
Women's Home Missionary Society of Ontario...	875	00	
Wm. Davies, Esq.....	500	00	
Mrs. Wm. Davies.....	300	00	
			8,460 43
<i>Contributions United States:—</i>			
Churches, Individuals and Sunday Schools.....	1,617	81	
Brooklyn Ladies' Association	585	00	
Philadelphia Ladies' Association.....	211	50	
			2,414 31
<i>Contributions Maritime Provinces:—</i>			
Denominational Mission Fund and Sunday Schools	884	31	
Women's Baptist Missionary Union of Maritime Provinces.....	459	23	
			1,343 54
<i>Contributions Great Britain:—</i>			
Churches and Individuals.....			1,732 60
<i>Contributions Manitoba and North-West Territories:—</i>			
Churches, Individuals and Sunday Schools.....			108 68
<i>Contributions Bolivia and South America:—</i>			
Churches and Individuals.....			7 00
Interest on Bonds and Mortgages.....	1,247	11	
Interest on following Scholarships, viz.: Ropes, Tester, Sillers, Dr. J. Peddie, Brooklyn Ladies', Dr. Castle, Fannie Cramp Muir, Ellen Davies and Mrs. Kelly, \$50 each.....	450	00	
			1,697 11
Bequest of Elizabeth Campbeli, Dundas, Ont.....	100	00	
" Archibald MacPhail, Winchester, Ont.....	44	58	
" John Moore, St. Edward, Que., \$100.00 less Government duty.....	90	00	
" John McTavish, Vankleek Hill, Ont.....	485	87	
" John R. McLaurin, Vankleek Hill, Ont.....	24	00	
			744 45
			<u>\$19,012 11</u>

DISBURSEMENTS.

By Feller Institute—Total Expenses.....	*\$7,753 44
Less Receipts from Pupils and Sundries.....	4,649 11
	<u>-----</u> \$ 3,104 33
Salaries, Missionaries, etc.....	9,759 98
Evangelization and Colportage.....	1,057 60
Primary Schools and Bible Women.....	857 26
Rents, Repairs and Special Evangelistic Work, including touring.....	1,395 36
Print Ξ g.....	557 38
Insurance.....	539 65
Travelling, Missionaries, Secretary and Treasurer..	430 26
Postage and Collection.....	176 70
Expenses Field Secretary, including Great Britain..	759 03
Balance on hand.....	374 56

Audited and found correct, \$10,012 11

FRED. OSBORN, }
ALFRED WALFORD, } *Auditors.*

*Of this amount \$1,013.19 were expended in repairs, piano and furnishings.

THE GRANDE LIGNE MISSION BUILDING AND ENDOWMENT FUND.

RECE'PTS.

To Balance on hand 1st October, 1899.	\$ 287 76
Contributions New Wing :—	
Grande Ligne Students.....	\$ 535 00*
Various sources.....	2,740 00
	<u>-----</u> 3,275 00
Returned Capital.....	800 00
Grande Ligne Students, on deposit.....	375 00
Legacy, late Peter McLaren, Riceville, Ont., balance of \$1,000	170 00

\$4,907 76

DISBURSEMENTS.

By Investments.....	\$1,900 00
St. Constant Church Building.....	250 00
Administration.....	150 00
Law costs, New Road to Grand Ligne.....	100 00
Rev. Dr. Lafleur.....	50 00
Sundry expenses.....	24 17
Balance in bank, as per Pass Book, Merchants' Bank of Canada	2,433 59

Audited and found correct, \$4,907 76

FRED. OSBORN, }
ALFRED WALFORD, } *Auditors.*

This is only a statement of cash received and disbursed during the past year.

The amount invested in Mortgages, Bonds and other securities is \$25,400.

*The amount subscribed by former students towards enlargement of Feller Institute is over \$4,000.

We ought to have at least \$100,000 as an Endowment Fund and, \$35,000 we must have for the New Wing.

Complete list of contributions to the Grande Ligne Mission during 1900, will be found in the full report.

A BRIEF HISTORICAL SKETCH OF THE GRANDE
LIGNE MISSION FROM ITS BEGINNING
IN 1835 TO 1900.

BY THEODORE LAFLEUR.



MADAME FELLER.

BEFORE the Rev. Henri Olivier and Mrs. Olivier came to Canada in 1834, with a view to do missionary work among the North American Indians, and decided to remain in Montreal to evangelize French Canadians, and before he asked Madame Feller to come to Quebec, there had been a few attempts at such work by two or three religious men of very different types. One French Evangelist, a Methodist, tried some evangelization in Quebec without any permanent results. Another, a descendant of Huguenots, but a Quaker, named Etienne or Stephen Grellet, about 1830, came to Lacadie, the parish of which Grande Ligne formed a part, and where quite a

commotion was created, but a meeting with the Cure forced him to abandon his evangelistic attempts, though at first he was welcomed by the people. One of Mr. Olivier's associates, Mr. Dentan, also was for two months teaching a school in the northern end of Grande Ligne.

It would seem as if the Spirit of God, through some of His servants, like the dove from Noah's Ark, had fluttered over this spot without finding a place to set foot on, but a little later brought the proof that there was some dry soil where one could land and raise a harvest. After almost fruitless attempts in Montreal and in St. Johns, Mr. Roussy came to Grand Ligne (a very poor settlement then) where a beginning was finally made by the conversion of Mrs. Lore, a widow woman, who had a large family.

Some have suggested that this was not a good strategical point. True, there was nothing of military tactics about it; they found no footing, and yet, remembering the difficulties encountered, one cannot but believe that this line of road—this great line, as I have expressed it elsewhere—was marked by the finger of God for the beginning of an immense work of reformation. People tell us, you are only disturbing a religious and Christian people; why don't you go and work among pagans? We answer that we have two very great examples to justify our kind of work. The Blessed Lord himself, who did not go to evangelize the pagans, but the house of Israel, in which he reproved pagan ideas and practices, and the repeating of meaningless prayers, and the work of the great Reformation of the 16th century which swept away so much paganism out of the debased and corrupted Christianity of the times.

When the Oliviers came to Montreal in 1834, it was a city of some 30,000 inhabitants, and the whole population of the two Canadas was less than a million people. The French Canadians almost all in Lower Canada, and all Catholics, formed a little more than half that number. About one in ten of them could read and write, and their religion was one of forms, but of very little moral or spiritual value. Mrs. Olivier, who was a very intelligent woman, has left a saddening letter on the loose morality of the French Canadians of Montreal at that time. Their religion of that and earlier days has been extremely overrated, and the Gospel was entirely ignored, except by a few priests.

Not until 1836 did the Grande Ligne Mission begin its successful work. But the infant Mission was scarcely able to walk when it was nearly crushed to death by the Insurrection of 1837-38. The missionaries and their converts, in order to avert destruction, passed over the boundary to spend the winter in the village of Champlain, in the State of New York. They returned in the spring of 1838, and God so overruled this misfortune as to give them kind and generous English friends, to enable them to repair their houses and cultivate their farms. Some generous friends, foremost among them the Rev. John Gilmour, pastor in Montreal, came to their help, in building a school house. It seemed as if this improvement had forthwith prompted the missionaries and their friends to attempt a much larger enterprise, even the building of a substantial stone house for the reception of pupils and for public worship. The Rev. Mr. Kirk, then pastor in Albany, N. Y., accompanied Madame Feller to secure the largest portion of necessary funds. It was finished and dedicated in August, 1840, and soon became a great center

of work, expansion and radiation, as well as of attraction. In point of important conversions, it was perhaps the most brilliant moment in the history of the Mission. At the outset was the conversion of Dr. Cote, a prominent political leader and orator of former days, and who was at the time in exile at Swanton, Vermont, where Mr. Roussy went to visit him. Then the conversion of a priest, Rev. Mr. Normandeau, formerly professor in the Seminary of Quebec, who came to visit Grande Ligne, and remained there as a convert and teacher. Two young men from the neighboring village of Napierville, Messrs. Narcisse Cyr and Theodore Lafleur, were also converted, and joined the church at Grande Ligne. Both studied for a time at the Grande Ligne school, and then went to study in Geneva and returned to labor here. In the meantime, there had been remarkable openings at St. Pie, through a New Testament taken there by a visitor to Grande Ligne and compared with an old Bible in the family Auger, who have left a name in the annals of the Mission. Some twelve miles from St. Pie, several families in the townships of Roxton and Milton were converted. A young Canadian, T. Riendeau, converted in the United States, came to Grande Ligne to study, remained as a teacher, then pastor, and finally as collector, well known to many Christians in Ontario.

But before that successful decade was ended, the sky darkened, the clouds lowered and enveloped the mind and heart of the missionaries; they had to face financial embarrassment incident on a change of some practices, not of principles, which closed the heart of a large number of old friends and helpers. The Mission having come into closer contact with the Baptist denomination, both in the States and here, the outlook began to improve about the year 1850. There was then renewed missionary activity, and progress in many ways. Mr. Cyr had returned to Canada in 1848, and began his labors in connection with the Mission at Grande Ligne and at Napierville, his native place, where, in 1849, he started the publication of the *Semeur Canadien*, which after a few years was transferred to Montreal. Mr. Cyr was well fitted for that kind of work, which he continued several years, meanwhile devoting part of his time to evangelistic work.

On his return from Geneva in 1850, Mr. Lafleur accompanied Madame Feller on an extensive collecting tour in the United States, and at the end of which he was assigned to the field at St. Pie, and the outposts of Roxton and Berea, in the township of Milton, a converted priest, Mr. Tetreau, helping him in evangelistic work.

ST. PIE SCHOOL.

Melle Jonte, who had been a great worker at the Grande Ligne Mission house and school for several years, came to St. Pie to establish a girl's school at the Mission house erected there in 1842, with some twenty pupils; these, with outside attendants, formed a congregation of more than a hundred on Sundays. In 1852 Mrs. Lafleur came to take the leading part in the teaching of the school.

LONGUEUIL SCHOOL.

When in 1854 the Mission house at St. Pie was destroyed by fire, the school was removed to Longueuil, to a much larger house—a substantial stone building. Mr. and Mrs. Lafleur took the direction of the Institute, and Miss Jonte was the valuable matron and indispensable helper. For many years this school, so near Montreal, made the general Mission much better known. It was visited by a great many friends, among the number being the Rev. Mr. Gilmour, who had baptized the Oliviers.

For many years it was a flourishing Institution, often favored with gracious revivals. Among the thrilling events was the rescuing of a young nun, an American girl, from the Convent of Longueuil.

In 1851 a most remarkable work of grace took place at Ste. Marie de Monnoir, in connection with the labors of Mr. Roussy and his helper, the young Evangelist Louis Auger. Several prominent families of the parish left the Church of Rome, accepting the Gospel, so that in the summer of 1852 a nice chapel was built very near the village. At the dedication it was remarkable that most of the speakers were Roman Catholic converts. Dr. Cote, who had also labored there, had died after a very short illness in Swanton, Vt., in 1850, at the early age of forty-two.

This success in the parish of Ste. Marie appeared of such importance to the clergy that they sent their now famous Father Chiniquy, the champion of temperance, to oppose it, hence a public discussion took place between Mr. Roussy and Mr. Chiniquy. It caused a great uproar, both sides claimed a victory. This is the first time the renowned priest came into contact and in strong opposition to our work, but we shall have more to do with him later on.

We quote from Dr. Cramp and also from our former sketch: "At this stage of the history of the Mission we review the work of twenty years. It had begun this work with two laborers, it had now a dozen, after two years existence there were sixteen

converts, now there are six hundred. It now owns two Institutes, one at Grande Ligne the other at Longueuil. It has now organized churches at Grande Ligne, Ste. Marie, St. Pie, Roxton, besides missionary stations in Montreal, Sherrington, Henryville, Milton Township, St. Gregoire, and several primary schools. It has the *Semeur Canadien* as organ of the press."

In that same year, 1854, four new parishes were opened to the Gospel. Two very remarkable colporteurs, converts from Rome, Eloi Roy and Zephirin Patenaude, entered the work and were the means of many conversions over a large part of the country, in particular of that distinguished gentleman, M. B. Belleville.

In the winter of 1854-5, Madame Feller was so enfeebled in health that the physicans recommended a change of climate and complete rest. She spent that season in Florida. In 1855 the Grande Ligne Mission was incorporated. After an absence of seven months Madame Feller returned to her beloved work at Grande Ligne, and on her way back stopped at Philadelphia and New York in order to meet the needs of the poor Grande Ligne Treasury. She found there her beloved friends Mr. and Mrs. Normandeau.

Before the end of this decade three important facts must be noted.

The first is, that as a colporteur in Quebec had been mobbed and badly beaten, on his recovery he manifested a great desire to preach, though quite illiterate. Through the generous suggestion of our late venerable friend, Rev. Mr. Marsh, the Baptist brethren lent him their chapel for evening services. For several Sundays people came to hear him in large numbers. Seeing this, Messrs. Lafleur and Normandeau were invited to go and preach there for several Sundays. The result was a small nucleus of converts, and Mr. Normandeau, a converted priest, became pastor of a little church of 12 members. He labored there for ten years with varying success.

It was but a short time after that, in 1858, that Mr. Lafleur's attention was drawn to a public letter of Father Chiniquy's in the French papers of Montreal, which led him to write to the noted priest still personally unknown to him. A secret correspondence of six or seven months ensued, after which Mr. Chiniquy invited Mr. Lafleur to visit him at St. Anne de Kankakee, Illinois, which he did incognito in the summer of 1858. He returned there in the autumn of 1859, and was the first to preach in French in the still nominally Catholic Church to more

than 500 people. Two or three months after, more than 200 persons made a public profession of their adhesion to the Gospel, and wonderful to say, they retained their church edifice. Mr. Lafleur was accompanied there by Mr. Louis Auger, who remained, and later on formed a small Baptist church. I have been asked oftentimes, how is it that you did not make a Baptist of Mr. Chiniquy? My making him would have had but poor results. I wanted God to make first a true Christian, and then a Baptist. Mr. Chiniquy remained some time undecided between the claims of diverse denominations, and finally cast his lot among the Presbyterians. I have wished sometimes that he had made public the part our Mission had in enlightening him and in furnishing him much needed material aid, but he did not do so. There is a slight allusion to his indebtedness to the Mission in his last work, "Forty years in the church of Christ." It is difficult to realize now the great sensation produced by his conversion to Protestantism.

In the fall of 1859, for reasons of health, Mrs. Lafleur was advised to visit Switzerland, and Madame Feller joined her. Mr. Lafleur left them in beautiful Lausanne, so full of souvenirs and interest for both, but especially our dear old missionary, while Mr. Lafleur went to Great Britain on a collecting tour on behalf of the Mission. Thus ended twenty-five years of labor.

At this time the Grande Ligne Mission extended over forty parishes or townships in Canada, and the northern part of Vermont and New York State, every one of which contained French Canadian converts, their number amounted to about 3,000, of whom 700 were in church fellowship. The Mission comprised 20 preaching stations, it employed some 20 laborers, eight of whom were ministers, six were the fruits of the Mission.

The following decade was filled with trials and sorrows through sickness and financial difficulties. The few missionaries had already too much else to do to attempt much collecting. But in our dire necessity the Lord had given us remarkable tokens that we were not forgotten. One day Mr. Lafleur received notice that some money had come by express for the Mission. It was \$5,000 from Mrs. Caroline Street, of New Haven, and later on \$3,000 from Miss Jenny Bolles, of Hartford. When the first gift came the missionaries gathered at Grande Ligne for a service of thanksgiving. Meanwhile and for years the Mission received kind and very substantial aid from the Baptist Home Mission Society of the United States, which in the eleven years amounted to nearly \$29,000. By thus paying the salaries of the

ordained missionaries, it enabled the Mission to maintain several struggling churches which became centres of evangelistic and religious influence.

In 1864 Mr. Lafleur left Longueuil for Montreal, where he was called for evangelistic and pastoral work. He continued to give religious instruction to the Longueuil Institute for several years, while Miss Jonte and Miss Cuendot had the charge of the school. In the following sombre years of financial difficulties, and of Madame Feller's failing health, a new field full of promise of future harvest was opening for the Mission, at South Ely, in the township of Leslie, by remarkable conversions. If there were shadows at the centre there were luminous points at the circumference. Some of the Grand Ligne students had just entered the pastoral work, Mr. F. X. Smith at South Ely, our youthful brother, Therrien, at St. Pie, Brother Riendeau at Ste. Marie, and Brother J. N. Williams at Granby and neighborhood.

The next division is from the time of Madame Feller's death to Mr. Roussy's death, 1868 to 1881. It was a time of many changes on the mission field, of days of elation and of depression, we have only time to glance at this period so full of varied experiences. The hour of our great mourning was at hand, in the beginning of 1868 we were to lose the founder of the Mission, the one who from the first had been its daily inspiration, its wise counselor, its most assiduous advocate before God and men. She was very ill only a few days, her mind being occupied all the time about the salvation of the pupils of the house. She fell asleep in the Lord on the 29th of March, 1868, at the age of sixty-eight years. Dr. Cramp has related at some length and touchingly the last days of this remarkable servant of God, the services at her burial, and on the occasion of the erection of a monument to her memory by French Canadian converts, so we may be excused for only alluding to the sad but inspiring events. The work of the Mission, though suffering in many ways by the loss of this wonderfully gifted instrument, was not stopped, but in some respects it slackened for a few years.

During this very trying period the Mission was again crippled for want of means, and thus lost several of its laborers, Messrs. Cyr, Williams and Rossier going to the United States.

Mr. and Mrs. Normandeau were called to Grande Ligne to assume the direction of the Institute, and so Quebec was abandoned for a time.

Mr. A. L. Therrien removed to St. Pie.

After a short stay at Grande Ligne the Normandeaus were replaced first by Mr. and Mrs. Brouillette, and they in turn by Mr. and Mrs. Rossier.

Mr. and Mrs. Roux, who for a time had labored outside of the Mission, were called to the direction of the Longueuil school. During many years associated with Miss Jonte they saw a succession of fine classes of young girls of talent, many of whom were converted.

Meanwhile Mr. Lafleur carried on a very successful evangelistic work in Montreal, in hired rooms, where for years good congregations gathered and numbers were converted and baptized.

The four following years up to 1878 were marked by other changes, some of them quite painful. Mr. Therrien left St. Pie for Burlington, Vt., where he labored with success in the French work. Mr. Rossier went back to Montgomery, Vermont. The Grande Ligne school was once more closed for one winter.

For some years past some of the Directors of the Mission had been in favor of selling the building of the Feller Institute at Longueuil with a view to concentrate the work of the Teaching Department at Grande Ligne, thus making it a mixed school. Others were loth to do it from the fact that it had brought the work of the Mission in closer contact with Montreal Christians, and that it had been the sanctuary of the conversion of very many souls. On the other hand, there had been but few conversions from the outside, in the village, although testimony had been borne there by the missionaries for many years.

As a good opportunity presented itself for the sale of the building it was availed of. In the autumn of 1880, Mr. and Mrs. Roux removed to Grande Ligne in charge of the whole school, meanwhile the present girl's wing was being erected.

The missionaries never lost sight of their first duty, viz., to bring souls to Christ as soon as a spirit of enquiry appeared among the pupils. Mr. Therrien, then in Burlington, was invited to come to Grand Ligne to hold meetings, in which Mr. Lafleur came to help. They witnessed a goodly number of conversions; in the course of the winter forty-three were baptized. Our old missionary, Mr. Roussy, now in feeble health, said he had never seen a revival of such intensity.

After a few years of successful work in Burlington, Rev. Mr. Therrien came back to work in Canada, and began by replacing Mr. Lafleur in Montreal, during the latter's absence in

Europe in the interest of the Mission in 1879-80, and in the spring of 1880 he was called to the pastorate of the church at Grande Ligne, when the amount of the sale of the Longueuil building was applied in building the large and somewhat imposing wing added to the old building. It was dedicated in 1881.

Mr. Roussy was still alive but very feeble, and it was with a faltering step that he was helped to the presiding chair. From that moment the decline continued, and our devoted missionary died in the month of November, at the age of sixty-eight, the same age as that of our great missionary, to whom he was a devoted and zealous helper for many years. He preceded only a few months in the field of rest another devoted missionary, Mademoiselle Sophie Jonte, who had consecrated forty years of her very useful life to this work without any remuneration.

NEXT DECADE, 1881-1890.

A new and spacious house had now been built at Grande Ligne for the accommodation of a large number of pupils. Still, for the solid establishment of the work and its development, two more buildings were needed—a church edifice in Montreal, and another at Grande Ligne. The church edifice came rather late for the success of the work in this important station. What long and weary years of waiting. Finally, encouraged by a few generous English friends in Montreal and elsewhere, after a good many drawbacks, Mr. Lafleur saw the building erected and dedicated in February, 1883, and soon after entirely free from debt.

By that time several students of Grande Ligne Institution, having in view the work of the ministry or of teaching, were following a complete course in McGill College. The first was Mr. Bracq, a convert from Romanism, now Professor at Vassar; afterwards, Messrs. Parent, G. N. and A. E. Masse, and later on several others.

After a work of reorganization of the church at Grande Ligne, Mr. Therrien's second care and task was the urgent necessity of erecting a church building. One of the most cheering results was the large amount contributed by the church itself, and other French Canadian converts from Romanism. A pretty and commodious edifice was erected on a plot of ground given for that purpose by Mr. Roussy, who was not allowed to see this temple with the eyes of the flesh. On the day of the dedication of this house of worship, there were on the platform two converted priests—one, Mr. Normandeau, converted

forty-five years before, and the other, Mr. Gregoire, converted quite recently, and who was to be the first candidate to be baptized in the baptistry of the new church on the following Lord's day.

In the report of 1883, we said, "Slowly but surely, the work of the Mission is drawing near the fiftieth anniversary of its foundation, and it has been on the whole more than enough to encourage us to press on." It was a year of great commotion among Roman Catholics anent the Laval University, and of public discussions with priests and others. The aggregate number of baptisms that year was thirty-nine.

The year of 1885 marked the fiftieth anniversary of the arrival of Madame Feller and Mr. Roussy in Canada. Three days were devoted to commemorate the gracious event. A great number of friends from Montreal and elsewhere gathered at Grande Ligne to celebrate it with the missionaries.

In the historical sketch which I read on the occasion, I entered into the details of persons and facts which I will not repeat here, but let me say, this same year was marked by a revival of great power, in which forty persons were converted and thirty-six of them baptized. The year that followed our jubilee was marked by great activity, and several changes in the personnel of the pastorates and teachers at Grande Ligne and elsewhere. In 1887, Mr. Therrien was called to Montreal, and Mr. and Mrs. Roux as principals resigned their positions in the Institute. The work was nevertheless actively pursued in most stations, particularly in Montreal, where the work of a frail and sickly woman was unprecedentedly successful in the sale and distribution of the Holy Scriptures, and in many welcome visits to Roman Catholic families.

In the summer of 1888, there gathered on the banks of the beautiful Richelieu River, a convention of French Protestants, which more than anything else, to casual observers, clearly indicated what progress had been made during these few years of missionary labor. The Grande Ligne Mission being the acknowledged pioneer in this work, by schools, by preaching, by writings, by colportage. More than six hundred French Protestants were there with converted priests among them to testify to the blessed results of our labor. It need scarcely be said that those six hundred were only a small portion of those who have left the Roman Church, they were chiefly those living at convenient distances from that central spot. The appearance of these people, the oration they listened to would have been commended by any community.

The year 1889 was in a great measure devoted to the raising of an Endowment and Building Fund, the business men of our Board and the Missionaries sharing in it; the Rev. A. G. Upham, D.D., the President, bearing a large portion of the labor entailed.

The churches in connection with the Mission met in Association at Grande Ligne, on the 26th and 27th June. Many of the laborers and former pupils exchanged greetings in the old rooms where they used to meet Madame Feller and Mr. Roussy, little thinking that those rooms, the shrine of so many sacred memories, would a few months after be entirely destroyed. During the last term of the school some thirty young people accepted Christ as their Saviour and made profession by baptism.

Having fairly succeeded in the collections for the Endowment and Building Fund, the plans were already made, and tenders received for the enlarging and re-modelling of the old building, when, on the 31st January, 1890, it was entirely destroyed by fire. Painful as this was to us all, obliging us to close our school, by the loss of the old house, the library, the house furniture, etc., our Board of Directors lost no time in having other plans drawn for a larger building, better suited in its construction to our present needs. It was with a great deal of difficulty that the new wing of the Institute was saved. Even when that was secured, the painful sensation of our loss came over us, increased by the necessity staring us in the face, that in our crippled condition we must disband our pupils, most of whom had lost their all. All connected with the Mission set to work to repair the loss. Some deprived of their work of teaching went out collecting, or preaching, supplying fields that needed it. Early in the spring the plans were ready and materials on the ground. A whole summer of hard work, and, at times, anxious thoughts elapsed, and at last a stately building, with a re-modelled and enlarged wing, all fitted up with modern improvements, with renewed outbuildings, were set apart with appropriate and most interesting services. On the 9th of October, 1890, a large number of friends of the cause, from Montreal especially, but also from many other places, came to take part in the dedication of a beautiful and much larger building, suited to our growing need.

In closing this decade, we have to mention the death of two noted missionaries, Rev. Mr. Normandeau, the converted priest, and Mrs. Normandeau, his distinguished American wife. For a good many years they had labored in intimate connection with

Madame Feller and Mr. Roussy. She very unexpectedly preceded him a few months into the mysterious sphere of the larger church, on the other side of the great shadow, into which she entered happily and peacefully in the faith of the dear Master. Their remains repose by the side of their great friends in Grande Ligne cemetery. During these ten years we added from time to time, as many as seventeen missionaries to our staff of laborers, ten of whom still remain with us. During that space of time, more than three hundred converts were added to our churches.

We enter with some diffidence on the ground of the last decade of this missionary work, as it is difficult to write history when it is being formed. The Grande Ligne school was reopened with a large number of pupils. The Grande Ligne church had an accession of twenty members, that of Montreal of eighteen, with a great revival of interest at Ste. Marie. A strong missionary effort by several of our missionaries in the Ottawa Valley, so that the Secretary could write in all truthfulness, that the year 1891-92 was one of the most remarkable in the history of the Mission.

In 1892 the work in the parish of Maskinonge was opened for our missionaries in a way so remarkable, so unexpected, that it is still in the minds of the friends of the Mission as most extraordinary, and the news of it so widespread, that others than missionary friends enquired about it, and Catholics, and especially the Catholic clergy, were for a long time very anxious as to the result of the affair. Many will remember that the difficulty arose anent a church building to be erected on one or the other side of the river dividing the village. A wooden chapel had been built, pending the erection of a more substantial structure. As a discussion arose among Catholics as to its proper location, a Redemptorist Father, preaching one day in the wooden chapel, cursed it on account of the opposition of the majority of the attendants to the recent decision of the Bishop about it. Being now a cursed building, it was abandoned as a place of worship by timorous Catholics, while brave ones continued to meet there, without the services of the priest. Taking advantage of this state of things, some of our missionaries, and especially Brother Burwash, then in our employ, and colporteur Gendreau visited these people, evangelized them, and the result was the adhesion of some fifty followers, twelve of whom were baptized on an eventful day. Later on the cursed chapel where the baptisms had taken place was abandoned, a nice chapel and parsonage built, and a pastor settled there. Through the

opposition of the clergy the work was arrested for a time, as at Marieville, but after a while it will revive. In the meantime, there was also a remarkable opening at Sorel. Brother Cote, then at Marlboro', Mass., was called to labor there, and for a time met with good success, being also helped by Brother Gendreau, who was beaten and imprisoned, as all will remember, and finally released by the verdict of a Roman Catholic judge, who severely reprimanded the men who had maltreated our brother. The cause seemed to justify the expense of building a place of worship, which was duly built and dedicated in 1895, with very interesting services. After several years' labor, Brother Cote saw his congregation diminish by emigration, especially on account of want of work for many of the followers. Brother Cote has now resigned, and has returned to labor in the United States.

Now the time of the annual meeting and the presentation of the annual reports was changed from February to October, 1893. There had been regular preaching in all the established stations, evangelistic preaching and colportage in new places. Bible women's work in Montreal, Ottawa and Quebec. The immediate results in actual addition to our members by baptism has been thirty-seven. We had also used the press more extensively than usual. A field secretary, Rev. E. Bosworth, was added to the forces of the Mission Band. The Mission owes a good deal of its progress in financial ways and to the general forward movement of later years to this devoted hard working brother.

In October, 1895, we could write, "During the past year we have had numerous tokens of God's presence and approval. All the Missionary stations have been maintained, and new ones added. The churches have held their own, with frequent additions."

In the following years, efforts have been made by the Salle Evangelique, in Montreal, repeatedly in the Ottawa Valley and elsewhere. And each year the Grande Ligne school is filled to overflowing with pupils, under the care and able and devoted teaching of the Masses and their associates and for nine years under the pastoral care and religious instruction of the able preacher, the man of few words but much work, the Rev. M. B. Parent. That Institution has been so often the sacred place of gracious and yearly revivals, that the missionaries would feel now very much disappointed if a scholastic year should pass without one.

Now at the close of this century, after these sixty-five years of laborious service, you have a right to ask us for adequate results for all the money spent. If we take the aggregate results, comprising as it has a right to, all the converts of the different missionary efforts from the beginning of the Grande Ligne Mission, which has been the pioneer of them all, both in Canada and the United States, we may say that about forty thousand, about equally divided between these two countries, have passed from Romanism to Protestantism by the labors of missionary societies, and probably not less than ten thousand of those have received some secular and religious training in one or other of the missionary schools, such as Grande Ligne, Point aux Trembles, and others. There are now scores of French chapels or churches in French Canada and in the New England States, and not less than six in Montreal alone. If they do not increase more in the United States, it is because the converts are more easily merged into English-speaking congregations.

As for the money spent, I do not even know approximately how much it has amounted to, but I can affirm that these sixty-five years of intellectual, moral and spiritual warfare, have cost less than sixty-five hours of another kind of warfare, in South Africa for instance.

Of the 40,000 supposed to have been converted to Protestantism, and now distributed in different denominations and churches, we could only show you a small part, though some years ago under the Government of Mr. Mercier, it was ascertained that there were not less than 4,000 French Protestant voters in the Province of Quebec. But how many churches, and how many members in them? We have repeatedly given these statistics in our reports, and always with some uneasiness, because in actual circumstances they are misleading, they belittle our labors and success, and for one I sincerely distrust them. Even in the Province of Quebec, in the city of Montreal, where naturally the children of French Protestants go to English Protestant schools, colleges and McGill University, very many of them find their way, openly or otherwise, into English Protestant churches, and how much more so in the United States, and especially in the New England States, where the Mission for French evangelization have decided not to form French-speaking churches, but merge the French converts into American congregations, where their very names are translated, travestied and altered in all sorts of ways. That is a natural thing enough, but then when you have swallowed us, it is

enough for us to be told by Roman Catholics, that in becoming Protestants we become English, without requiring us to remain distinctly French *quand meme*.

If the missionaries had not been laboring especially in view of the eternal realities of a more perfect world, they would often feel humiliated. But they had before the eye of the soul another home where they expect to meet a great many English saints. But it is not quite certain that it will be an English-speaking community.

Meanwhile, where to-day in France the converts to Protestantism are many, and the conversion of noted priests amount to one hundred and thirty, (says one of them, Mr. Bourrier) in ten years, these converts remain in their country and form churches of their nationalities. Not only that, but great organs of the press, newspapers and reviews say and expect that Protestantism can alone save France politically and morally, that Catholicism is effete and hated by many. And prominent Catholics write large books to show that a small minority of less than a million in thirty-eight millions, has so much influence as to be greatly feared, is a menace. We French Protestants have not come to this stage of influence as yet, in the Province of Quebec, but we have conquered respect, and the right to be heard in our cause, even with the Archbishop. We remember the time when we were often insulted in the pulpits, and the organs of the press could not find epithets strong enough to malign us. This has disappeared, owing in a great measure to the writings and criticisms of our French organ, the *Aurore*, which has many exchanges, and ought to be better sustained by English-speaking Protestants.

The French Protestants in France were not always so powerful in their own country. Persecutions forced them to become English in England, Dutch in Holland, Germans in Germany, Americans in America. Their nationality was lost, but their intelligence, their industry, their morality, their religion survived, they were still the light, the salt of the earth, as members of the true Church of Christ. So we pray that our French Christians may so develop in spite of their overshadowing. They still form a part of a purer Christianity, which is bound to be the saving leaven for the whole continent.

Great changes have taken place in this country since the beginning of the Grande Ligne Mission work, the population has increased from one million to five millions and a half. Education, which was at its lowest ebb, has increased from year to year

under the impulse and competition of English public schools, colleges and universities, and in this our missionary schools, have had their share, so that to-day instead of one in ten being able to read and write, fully one-half of the French population of the Province of Quebec have attained to this, and here and there a good many more. The education given in convents is still very limited, sadly tainted with antiquated notions. We do not work with the expressed or even implied idea that there are no true or real Christians among Roman Catholics, and we do not, at least, I do not, in this relation like the expression of aggressiveness. I cannot conceive that it would be the proper qualification for the way in which our blessed Lord himself labored and evangelized, but more in the manner of loving words of truth and light, letting our own light shine in good works, as in good words, being epistles read of all men. Knowing by the experience of Protestantism, how difficult it is, even with an open Gospel, to form churches with a pure membership after personal profession of faith, it goes without saying, that a so-called Catholic church, where the Gospel is very little known, where to become members of that church nothing more is required than a ceremony performed over a child in infancy, where traditions, incredible doctrines so encumber the Word of God, that it is virtually unknown and of no effect. We pursue among these people our work of enlightenment, of evangelization, of moralization, with a clear conscience, and we shall not be boasting when we say that in many places our labors and our teachings have had that result in the moralization of communities, where people are still Roman Catholics. The church in which they remain gives them light enough to understand us, to respect us, and instead of damning us, they often with an apologizing tone, ask the significant question. "Don't you think we can be saved in our religion?"

In closing, allow us to mention with gratitude to God, that we have had for years a strong and devoted Board of Managers, I mean the laymen and ministers, besides the missionaries, who are always supposed to be devoted if not strong. Without ignoring the worthy Presidents of other days, the Mission has had, of late years, especially as Presidents, men of strong executive ability, of large views on the missionary work. Let me mention the Rev. Dr. Upham, Rev. W. N. Clarke, Mr. A. A. Ayer, and the dear brother and friend we all mourn, the late Rev. Dr. Dadson, our last President. Their readiness to help the missionaries with pen, voice and time; their unfailing kindness are duly appreciated by all the missionaries.

May we be allowed to say that the Grande Ligne Mission has been also blessed in most of its laborers. They have generally combined some ability, devotedness and zeal with some knowledge, and a good measure of common sense, in dealing with the people we endeavor to evangelize and instruct. And this is very largely due, we think, to the fact that we prepare most of our laborers in our own Institute. To do that on a larger scale we need larger accommodation, with larger means. Evangelization in a general way is very good, but for the great long battle of life, we need not only enlightened souls but trained minds. You cannot impart talent, still less genius, but you can show them they know very little, that they may never know much, and that may help to make them humble, but that if they are devoted, they may be fitted for higher ministries, while if they are wise in winning souls, they will some day shine forever in the great kingdom of their Heavenly Father. The Grand Ligne Mission, in spite of its imperfections and very limited means, has worked especially for that glorious result, to be seen on the other side of the church universal. While laboring for this country, for this continent, she often looks to her Master in heaven and to her friends on earth, for means to do a much larger work in the name of the Eternal Master.

Montreal, October, 1900.

Sunday School Report.

Committee—1900-1901.

R. D. WARREN,	W. J. MCKAY,
CHANCELLOR O. C. S. WALLACE,	W. E. NORTON,
THOS. MCGILLICUDDY,	S. SHELDON,
J. L. GILMOUR,	P. A. MCEWEN,
G. R. ROBERTS.	

Your Committee on Sunday School Work, beg to submit the following report:

We are pleased to state that the work done in our Sunday Schools appears to be annually improving in its character. There is apparently a growing desire for greater efficiency on the part of teachers, and the statistics of this year show that a larger number of Sunday School scholars have been added to the churches than in any year since 1892. The number during the past year was 1,154; in 1892, 1,180.

In several respects the statistics of the present year are imperfect, on account of a considerable number of the schools failing to report. It is encouraging, however, to note that, notwithstanding the incompleteness of figures presented, they show an aggregate contribution to Missions of \$4,881.00, an increase over last year of \$541.00.

It is fair to assume that our Sunday Schools start the new century with 37,000 scholars on the roll (7,000 of whom are church members), and 5,000 teachers and officers.

Your Committee beg to suggest that the Convention take into its serious consideration the following recommendations:

(1) That a General Superintendent of Sunday School work be appointed, whose duty it shall be to correspond with or visit Sunday Schools, with a view to extending the interest in Sunday School work, by suggesting improvements in methods, where needed; by organizing normal classes with a view to securing greater efficiency on the part of teachers, and by holding, where practical, special evangelistic meetings for children.

(2) Your Committee believes that the time has come when the Convention should consider the question of establishing a Sunday School paper, and would recommend that a Committee be appointed to give the question careful and immediate consideration.

(3) Your Committee would recommend that, in the hope of enlarging the interest of the Sunday Schools in Missions, and increasing the contributions on Mission days, the brethren having in hand the preparation of lesson notes for the *Baptist*, would have handed them the special articles prepared for the various Mission numbers, and instead of preparing notes on the International series, "select an appropriate Scripture passage, and, using the fresh information put into their hands, present a lesson scheme on the Mission for that day.

All of which is respectfully submitted.

R. D. WARREN,

Chairman.

STATISTICS.

Associations.	Scholars on roll.	Average Attendance.	Teachers and Officers.	Scholars members of Church.	Joined Church during year.	Amount Collected for Home Missions.	Foreign Missions.	Manitoba and North-West.	Grande Ligne.	For School Purposes.	Other Objects.	Total amount collected in Schools.
Canada Central.....	1445	1123	187	218	53	\$ 58 93	\$ 61 20	\$ 27 63	\$ 54 25	\$ 437 26	.....	\$ 885 18
Eastern	2147	1332	226	465	41	101 00	141 36	59 17	104 68	1199 59	.....	1404 12
Elgin	1369	850	182	300	32	56 47	60 84	21 76	36 00	562 96	\$ 143 37	850 27
Guelph	2030	1403	250	291	124	96 94	72 45	63 34	72 54	986 54	87 60	1416 40
Hamilton-Niagara.....	3008	2206	397	619	158	151 31	141 02	10 22	33 85	1229 74	56 05	1831 84
Middlesex-Lambton.....	2879	2021	377	545	54	112 05	88 37	65 28	113 60	1277 73	103 54	1825 63
Norfolk	2514	1593	288	513	106	52 63	23 42	21 51	36 80	850 84	57 29	1004 92
Northern	1455	906	164	200	68	34 85	34 85	17 40	17 40	538 34	.....	730 39
Ottawa.....	1991	1330	256	462	68	112 03	107 60	55 09	85 76	843 60	57 56	1344 39
Owen Sound	1245	828	157	312	72	46 89	35 14	16 07	30 03	441 73	3 00	581 70
Oxford-Brant	2270	1491	218	581	45	65 88	60 99	7 98	42 57	689 45	40 33	1152 86
Peterboro	1463	1013	202	288	67	45 82	119 67	37 74	118 67	455 44	121 41	981 02
Toronto	6032	4531	709	923	125	433 70	589 04	102 46	230 69	3105 61	591 37	4934 40
Walkerton	1172	840	138	292	36	53 24	27 61	12 17	37 29	238 55	6 26	395 05
Western	2071	1460	252	314	69	68 53	27 54	32 21	47 90	888 47	454 93	1669 94
Whitby-Lindsay.....	939	817	130	164	36	36 15	15 98	13 74	29 05	439 81	30 52	575 84
Grande Ligne	450	400	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.....	34570	24144	4134	6487	1154	\$1527 32	\$1610 98	\$653 77	\$1091 08	\$14185 66	\$1663 23	\$21589 95

Baptist Young People's Union of Ontario and Quebec.

A FEDERATION OF YOUNG PEOPLE'S SOCIETIES, OF WHATEVER NAME IN OUR CHURCHES.

OBJECTS :—The unification of Baptist Young People; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist history and doctrine and in church history generally, and their enlistment in missionary activity through existing denominational organizations.

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Editor Y. P. Dept. "Canadian Baptist."

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R. D. WARREN, Georgetown,	F. L. RATCLIFF, Toronto,
REV. A. WHITE (formerly Claremont),	THOS. URQUHART,
W. B. EVANS,	A. Jones,

Ex-officio, GIDEON GRANT, Toronto, Secretary.

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Manitoba and North-West.

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T. M. MARSHALL,
J. J. MCNEILL,
D. BROWN.

Statistical Secretary.

T. M. MARSHALL.

Auditors.

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F. J. ALLAN,

H. HILTON,

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MRS. H. G. MELICK,
W. E. PHILLIPS,

C. C. MCLAURIN,
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N. WOLVERTON,
L. WILLIAMS,
W. A. MCINTYRE.

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Elected for Three Years.

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T. M. MARSHALL,

L. B. CROSBY,
S. L. HEAD,
C. C. MCLAURIN.

F. W. AUVACHE,
F. CHAPIN,

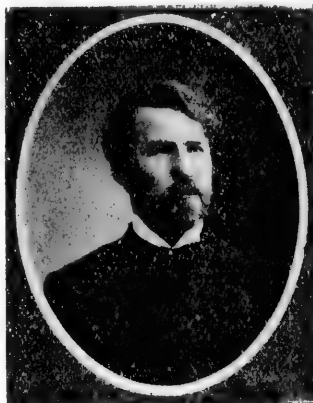
Association Conveners.

The following were selected to arrange for local Association meetings.

South-Eastern—H. G. MELICK. *South-Western*—C. C. MCLAURIN.
Northern—F. W. AUVACHE. *Assiniboia*—F. J. SCOTT.

Alberta—A. McDONALD.

ABSTRACT OF EXECUTIVE REPORT, 1900.



REV. A. J. VINING,
SUPERINTENDENT OF MISSIONS.

IN presenting this, the 19th Annual Report of our work, it is fitting that we should employ the language of heartiest thanksgiving. The year now closing has been one of unprecedented importance, prosperity and blessing. The Lord has sent us new missionaries, has saved souls and has inclined the hearts of His people in the older Provinces to give more liberally to the support of our work. He has given us a college and a college president, and both are already strongly entrenched in the affections of the people. Through His good providence, the plan for a National Baptist Congress is about to be realized. The great results that shall accrue from this gathering, we shall fully estimate only

with the lapse of years; but of this we are assured, that it will unify the Baptist forces of Canada both in sympathy and in purpose—and in unity is strength.

Since our last report Calgary, under the splendid leadership of Pastor Litch, has reached the enviable position of self-support.

Glendale, which has always worked with Neepawa, has also relieved the Board from making further grants.

Bay View is still worked in connection with a number of outside appointments. A new church home has been opened there during the past year.

Mr. D. W. Gunn, of this year's graduating class at McMaster, has gone to Birtle.

No student has been placed at Griswold this year. It has likewise been found impracticable to work the Calvary field this summer.

On the Chesley field also removals have necessitated the shifting of the centre of operations to a more advantageous posi-

tion. Student Ed. Williams, of Brandon College, is in charge of the field.

Another student, Mr. J. G. Dixon, has gone to Cherry Grove.

Good reports come from the appointments centered at Carievale, Maple Grove, Gainsboro, and Oxbow. Our long-trying Bro. Cripps, with Student H. B. Cross as assistant, is still in charge of this large and important district.

In the matter of increase of membership, Grenfell has had a quiet year, but the period has been marked by steady growth in Christian experience on the part of the members. Pastor T. M. Marshall is not only a preacher of the Word, but is likewise a teacher of the Truth.

Dauphin was left pastorless last fall by the deplorable death of our beloved Bro. Atkins. The work which he laid down was assumed for one year by Bro. S. Everton.

The prosperity of the Edmonton Church, under Pastor Freeman, is evidenced by the fact that the church asks for just half the amount of financial aid granted to them last year.

South Edmonton (Strathcona) would have been on the self-supporting list by this time had not their plans been delayed for a time by the dismissal of several members to organize a new church at a point further south. At present the indications are that at the end of the present six months this church will be classed among those that have reached independence.

Though without any settled pastor for some time, the little band at Qu'Appelle has not been without services. Deacon Albert Dale, with most commendable faithfulness, conducted services regularly every Lord's Day.

The church at Regina has been constantly handicapped by removals, but of late the outlook has been more cheering. Mr. Bowering, of Brandon College, has been there since last fall.

It was impossible to secure a pastor for the Gladstone field during the winter, but early in the spring Student Fraser assumed charge of the work. Arrangements are about completed for the erection of a building.

Kaleida and Manitou were pastorless most of the winter. The same is true of Westbourne (Long Creek) Church, but Bro. McCormick has settled on the former field.

During the year a beautiful new chapel has been dedicated at Roland. Bro. L. B. Crosby is still in charge of the work here and at Miami, and reports steady progress on the fields.

A similar report comes from Gilead and Riverside.

On account of continued ill-health Pastor Ritchie, of Melita, was forced to give up pastoral work till the autumn. The church has been fortunate, however, in securing in his stead Bro. J. M. Cornwall, a recent graduate of McMaster University.

Langside, which was pastorless during the winter months, has resumed services again under the leadership of Bro. Frederick Lett.

Medicine Hat is still under the ministry of Bro. Archie McDonald.

Moosomin has been making good progress. Bro. F. J. Scott has made many friends.

Bro. Young has recently resigned charge of the Moose Jaw Church, and it is hoped a strong man will soon be secured for this very important field.

We have also drawn on the New Brunswick ministry to fill one of our vacancies. Bro. F. W. Patterson resigned the assistant pastorate of the Sackville, N. B., Church, to take charge of the work at Minnedosa.

Oak Lake and Treherne are two more fields which have not had regular service during the winter. Bro. Sylvester, from the College, has gone to Oak Lake. The people in Treherne have kept up their prayer meeting, and Student Croft finds the field in good condition.

The Innisfail Church has had a very happy year. Last spring Bro. S. Aplin took up the work. Last Sunday they opened, practically free from debt, their new chapel.

Through a somewhat critical period in its history, the cause at Olds has been very wisely guided by our brother, J. A. Tiller.

Bro. J. F. Fraser returned to College from Pilot Mound last fall, and Bro. Sweet has taken up the work.

The Stonewall Church is having considerable success under the faithful ministration of Bro. W. B. Tighe.

The record of the Swan River field proves the advisability of undertaking work early in these new districts. The pioneer work done there last year by Bro. Goodfield verged almost on

the romantic. As a result of his efforts a church was organized last fall. Very diligent work has been done there since that time by Student Bowbrick. The church has recently purchased lots for a building, and in the fall hope to have a settled pastor.

At Oak Bluff and Selkirk new churches have recently been organized. On the former field, Bro. Ben Goodfield, who has supplied during the winter, is stationed for the summer months. Bro. Neil Herman comes to the church from Dartmouth, N. S., to Selkirk.

Austin is the centre of a large district, which has been placed in charge of Bro. Don McIntyre.

Bro. Alex. Parnall has gone as the pioneer Baptist Missionary to the district between Red Deer and Leduc.

Bro. Everton is assisted in the Dauphin district by Bro. John Grant, son of the late Pastor Grant. Two of his appointments, Gilbert Plains and Ethelbert, are the centres of very large fields.

Work has also been begun in Yorkton and the surrounding country by Student Bowen.

The out-stations in connection with the Brandon Church are being supplied during the holidays by Bro. A. T. McNeil, of McMaster University.

We are very happy to report that a new Mission has been opened up in the city in connection with the First Church. Bro. Dugald Brown, one of the choice young men from Ontario, has come to take charge of the work. The Icelandic Mission has also been placed under his supervision.

It must be borne in mind that in referring to these churches no mention has been made of the Missions in connection with them. Nearly every church is working from one to five Missions in connection with the central appointment. All told, we have one hundred seventy-five places where our pastors and students regularly preach the Gospel during the summer months.

THE GERMAN WORK.

The past year has been a prosperous one in connection with this exceedingly important branch of our work. Three new men have been secured to take part in it. Brother E. Fetsche was called to Edenwald and Wolseley, and we are hoping that this comparatively old field will now exhibit all the vigor of youth.

Brother J. Herman has taken up the work at Morden and Plum Coulee. These fields have received considerable financial help from the German brethren in the States.

Since the departure of Brother F. A. Meuller from Leduc and Wetaskiwin, these fields have called Mr. Gustav Schunke. This is the largest and only self-supporting German church within our Convention. Westaskiwin is the centre of a very large German settlement.

Brother Abram Hager has continued the work at Otaskwan and Edmonton. At the latter place a church has recently been organized, and it is expected a new chapel will be erected during the summer. Mr. Hager also gave valuable assistance to the Leduc people while they were without a pastor.

Till January, Brother John Hager was with the church at Ebenezer, perhaps the most difficult of all the German churches. The field is full of promise, but it will be necessary to exercise great wisdom if we are to achieve what is desired. Mr. Hager has gone to Josephsburg, a church organized within the last year. His arrival was very opportune. Almost immediately a work of grace commenced. A new chapel is now being erected.

A new church home was recently dedicated at Bethel.

The last and most important part of all the German fields is the one in our own city. We have reported the dedication of chapels elsewhere, but we are still refused the joy of announcing the same for this field. A building lot has been secured in a good location, and a large portion of the funds is in hand. Pastor Schunke has taken in the situation in all its varied bearings, and has lent himself to the work with untiring zeal.

During the past year Brother J. P. Siemens has, in addition to his appointment under our Board, held a position from the American Tract Society as colporteur among the Germans in Manitoba. Some weeks ago the Tract Society cancelled their commission, and Mr. Siemens is now entirely at our service. Our Board increased his grant last autumn so that he might be able to devote more of his time to the work of preaching the Gospel. It was expected that Mr. Herman would, in addition to his work at Morden and Plum Coulee, assume charge of the work at Gretna and Bethel. As he did not see his way clear to do so Mr. Siemens has devoted a great deal of his time to these districts. At Bethel, sixteen miles to the east of Emerson, his efforts have resulted in the erecting of a new chapel (practically free from debt) and the organization of several Sunday schools in

the community. Special services were also held among the Germans at points nearer Emerson and Dominion City. Considerable interest has in this way been aroused.

Through Mr. Siemens' efforts the cause at Gretna, which was in a decided decline, has been revived. Pastor Mellick, of Emerson, preaches there every alternate Lord's Day, and the membership of the church has since then been considerably strengthened. As already mentioned, Brother Siemens has been doing colporteur work among his fellow countrymen. He has sold about \$650 worth of good books besides giving a good many away. By his house to house work a large number of souls have been won for the Lord.

THE GALICIAN WORK,

which was commenced by Mr. Burgdorff under the direction of the executive of the Women's Board two years and a half ago, was handed over to the General Board at last Convention. Brother Burgdorff has continued in the work with headquarters at Dauphin. Our missionary has travelled some five thousand miles during the year, giving the Gospel to hundreds of people who have never heard it before. In addition to a great deal of faithful house to house work, about one hundred public meetings were held, with audiences ranging from ten to fifty. Nearly two hundred Testaments or portions of the Testament were either given away or sold; at least 15,000 pages of Gospel tracts in the Russian language were scattered among the people. We are able to report only three conversions that we know of; but the truth has been told in love and we must leave the results with God.

Sylvester Musho, a brother who has suffered great persecutions in Russian prisons, came to our country a little more than a year ago as a refugee. God's hand was in his coming. There was work for his servant to do among the multitudes crowding into our country from Austria. Last autumn Mr. Musho was sent out as our second missionary to the Galicians. With Stuartburn as headquarters our brother has worked hard to reach the people with the Gospel. He reports a number of families interested in spiritual matters. Some of them, he thinks, have received the Saviour.

In this work we are indebted to the Women's Home Missionary Society of Ontario, and to the Women's Baptist Home and Foreign Missionary Society of Manitoba, for very substantial assistance.

The report was carried with enthusiasm.

TREASURER'S REPORT. RECEIPTS.

Cash on hand.....	\$	51
Ontario and Quebec—		
Balance last year per E. T. Fox.....	\$2,646	88
Current last year.....	5,912	95
Direct.....	1,174	59
		9,734 42
Maritime Provinces—		
Nova Scotia.....	\$	961 35
N. B. and P. E. I.	323	63
W. B. M. U.....	605	94
Per A. J. Vining.....	2,864	99
		4,755 91
Manitoba.....	\$1,373	90
Manitoba Women's Board.....	600	00
Manitoba, for Edmonton Church.....	38	50
" German Church.....	898	51
		2,910 91
Other sources for German Church.....		844 50
Special for Icelandic.....	\$	600 00
Baptist Year Book.....	1	10
		601 10
		<u>\$18,847 35</u>

DISBURSEMENTS.

Pastors, Superintendent, etc.....	\$11,724	24
Rev. W. C. Vincent, expenses East.....	63	10
Rev. H. G. Mellick ".....	116	21
Rev. George Burgdorff, expenses West.....	13	15
Rev. Wm. Schunke, ".....	28	30
Rev. A. J. Vining, expenses Fredericton Convention.....	26	50
" " " Maritime Provinces.....	87	95
" " " Ontario.....	99	77
" " " Manitoba.....	83	15
Convention Number of Paper.....	146	00
Canadian Baptist Account.....	24	50
Interest on Icelandic Church Mortgage.....	45	35
Tent for Galician work.....	55	05
Law Fees and Taxes on Stone Land.....	17	25
Cost of Incorporation of Convention and College.....	99	50
Account of German Church.....	650	00
Edmonton Church.....	38	50
Printing and Stationery.....	33	50
Telegram, Postage and Telephones.....	53	24
Bank Charges on Cheques.....	16	75
Cash on hand, German.....	1,093	01
Cash on hand, Convention.....	4,332	33
		<u>\$18,847 35</u>

We have carefully audited the books of the Treasurer and find same correct, the Convention balance on hand being \$4,332.33, and \$1,093.01 balance belonging to the Winnipeg German Church.

(Signed.)

H. HILTON,
R. F. BRAGG, } Auditors.
F. J. ALLAN.

STATISTICAL REPORT.

Pastor T. M. Marshall presented the Statistical Report as follows:—

Your Secretary begs to submit the following report:

There are at present in connection with this Convention 69 churches, and of this number 59 have made their statistical returns. Blank forms were sent to the others, and they have been written to a second time, but as yet they have failed to report. With four of these this is the second offence, and brings them under the ban of the Convention.

Buildings and Attendance.—While there are only 69 churches, there are 175 points within the bounds of the Convention, where Baptist services are regularly held, and at more than 25 of these we are the only denomination holding service. Forty of our churches report having some church property, the total value of which is about \$115,000, with a debt of about \$40,000 still upon it. These 40 buildings are said to offer accommodation for 10,000 people, and the average attendance at Sunday services is about 6,000. At the week-night services about 1,450 of our people are to be found in attendance. Eight of the churches report the owning of parsonages.

Membership.—Last year our churches reported a membership of 3,734. During the past year 347 have been received into our churches by baptism, as compared with 365 last year, 36 more. Two hundred and eighty have been received by letter, and 65 by experience and restoration, making a grand total of 702. On the other hand, 202 have been dismissed by letter, 30 have fallen asleep in Jesus, and 61 have been excluded or erased—total, 352, leaving a net gain of 350. The present membership in the churches reporting is 3,692, and in the whole Convention about 4,111, 650 of which is non-resident.

Finances.—These 58 churches raised toward pastoral support and pulpit supply during the past year \$21,331.85; for evangelistic work, \$750; for building fund, \$10,071, or a total of \$44,115.78 for work on the local fields as compared with \$34,650.18 last year. The offerings for objects outside of the local field by these churches were:

For Home Missions.....	\$1,484 00
Foreign Missions.....	1,838 81
Indian Missions.....	210 65
Grande Linge.....	101 35
Bolivia.....	70 60
Other Missionary Purposes.....	1,335 60
Educational and Benevolent Purposes.....	569 95
Edifice Work.....	632 75
Total.....	\$6,245 70

The total amount raised for all purposes by the churches reporting is \$50,361.50, or an average of about \$12 per member.

EDUCATIONAL REPORT.

The first annual report of the Board of Directors of Brandon College was submitted by Principal McDiarmid, as follows:

In presenting our First Annual Report we feel that we have much reason for thankfulness to God for the large measure of blessing from His hand.

Having accepted the principalship, Dr. McDiarmid arrived from Toronto early in July and entered at once on the duties of his office. A meeting of the Board was held on the 11th of July to consider the suggestions the Principal had to make after looking over the ground. The view prevailed at that meeting that under the existing conditions, and for the work we have in view, Brandon is the most desirable location for the work of the year. As the Board was not empowered to fix location beyond the year it was deemed advisable to call a special meeting of the Convention to decide the matter of permanent location. Prof. S. J. McKee, B.A., A. W. Vining, M.A., J. B. Beveridge and Miss Annie Beveridge were appointed to the teaching staff, and at subsequent meetings Miss Annie Truesdell and A. E. Bence were added. It was decided to occupy the rooms used by Prof. McKee for the year, and to purchase his school furnishings at a valuation determined by a Committee appointed for the purpose. The Principal and Mr. McKee were instructed to issue an announcement, and make the necessary arrangements for the opening of the first session in October.

The special meeting of the Convention was held in Winnipeg, on the 25th of July. After considerable discussion it was unanimously decided "That we proceed to establish and develop an

educational institution in Brandon," and that it should be called "Brandon College."

The first session of the school opened on the 2nd of October, with fair promises of a good attendance. That early promise was realized in an enrolment for the year of one hundred and ten students. Of these, eighty-one were young men and twenty-nine young women.

COLLEGE BUILDING.

Our most pressing need in the way of equipment for the work is a suitable building for teaching purposes and for residence for the students. The Principal began a canvass of the churches of Manitoba and the Territories early in February, and visited all but a few by the end of April.

The canvass in the West, so far as done, has resulted in subscriptions and promises amounting to \$10,690, to which is to be added the subscription of the citizens of Brandon to the amount of \$3,820, making a total of \$14,510. The canvass has not yet been completed in the Winnipeg First, Brandon, Hartney and Emerson churches, and no subscriptions have yet been made in Bayview, Dauphin, Edmonton Strathcona, Grenfell, Medicine Hat, Oak Lake, Treherne, Gilead and Riverside, and Portage la Prairie. When this canvass is completed the subscription of Manitoba and the Territories should reach at least \$17,500. Twenty-five persons in Ontario have pledged amounts aggregating \$9,067.50. A number of others were seen who gave assurance that they would render generous help later, while many others interested in our work remain to be canvassed.

Tenders for the building were advertised for in April. The tender of Messrs. T. M. Harrington & Co. was the lowest by a considerable amount. This tender for the entire work was for the sum of \$38,999 and \$500 additional if Winnipeg brick is used for facing. This tender was accepted, with the provision that the work should not be carried beyond the basement story this year unless the Board should see its way financially to proceed further, the whole work to be finished by October 1st, 1901. The property purchased from the city of Brandon consists of four city blocks, containing about fifteen acres. The streets and lanes are all to be closed, giving one unbroken square, constituting a magnificent site for our purposes. The work of excavating began on the 19th of June, and arrangements are being made for the laying of the corner stone next week, on the day following the close of the Dominion Congress meeting.

The report of the Treasurer of the College, Dr. C. W. Clark, was also submitted:

BUILDING FUND.

RECEIPTS.

To Subscriptions.....\$1,615 38

DISBURSEMENTS.

By purchase price of site, City of Brandon.....	\$ 300 00
By expenses of canvass, Dr. McDiarmid.....	\$147 49
Substitute Teacher during canvass.....	83 33
	<hr/>
Furnishings, Prof. McKee.....	230 82
Printing and Telegraphing.....	190 65
Advertising.....	18 05
Registering Deed.....	20 40
Balance in Bank.....	9 00
	846 46
	<hr/>
	\$1,615 38

GENERAL FUND.

RECEIPTS.

To Subscriptions:	
Mr. and Mrs. Wm. Davies, Toronto.....	\$2,500 00
Mrs. M. E. Davies, Toronto.....	1,000 00
Fees.....	1,983 50
Supplies.....	299 10
Balance due Treasury.....	177 66
	<hr/>
	\$5,960 26

DISBURSEMENTS.

By Salaries.....	\$5,010 00
Furnishings for Class-Rooms.....	60 05
Printing, Postage and Stationery.....	75 50
Advertising.....	52 21
Rent.....	137 50
Fuel.....	70 10
Caretaking, Cleaning and Repairs.....	41 90
Fire Insurance.....	9 00
Travelling expenses, Dr. McDiarmid.....	64 30
Canvassing expenses, Rev. H. P. Whidden.....	100 00
Supplies.....	339 70
	<hr/>
	\$5,960 26

ASSETS.

To Stock in Supplies Account.....	\$ 80 12
Accounts " ".....	29 12
Fees ..	232 25
	<hr/>
	\$ 341 49

LIABILITIES.

By Balance as above.....	177 66
	<hr/>
Cr. Bal.....	\$ 163 83

163 83

STATEMENT FOR PERIOD MAY 1, 1899, TO OCT. 15, 1900.

Balance in Treasury May 1, 1899.....	\$	45
Churches.....	5,841	95
Sunday Schools.....	701	28
Individuals (including \$500.00 for education).....	2,341	93
Bequests (for education).....	361	63
W. B. H. M. S. E. Ont and Que. { Scandinavian work.....	355	50
{ Indian work.....	12	00
Young People's Societies.....	58	23
Collections per Rev. A. J. Vining.....	1,351	56
Collections at Convention and Associations.....	28	93
Dividend—Standard Publishing Co.....	75	00
Mission Circles.....	8	00

\$11,136 46

On Account Education.....	\$	851	63
On Account Scandinavian and Indian Work.....		307	50
H. E. Sharpe, Treasurer Manitoba Mission Board.....		367	30
E. B. Morgan, Treasurer British Columbia Mission Board.....		7,865	40
Standard Publishing Co. Account.....		1,966	40
Exchange, Postage, etc.....		7	51
Balance in Treasury Oct. 15, 1900.....		13	61
		19	

\$11,136.46

Treasurer.

Auditor,

NOTE.—This financial statement includes monies expended in British Columbia as well as Manitoba and the North-West.

SOME PROGRESSIVE FIGURES.

BY E. O. WHITE.

The first summary of Manitoba Baptist Church statistics in the Year Book for 1880 is as follows:

Churches, 4; Members, 162.

The Report at the Convention held in 1900 shows the rapid rate of progress in the West:

Attendants at church services, 10,000.

Churches, 70; Stations, 175; Congregations with church property, 40, valued at \$115,000.

Churches with parsonages, 8; church membership, 4,200. Baptisms during the year, 383.

Raised for local purposes, \$34,650, an increase of \$10,000 over last year.

Raised for denominational purposes, \$6,245.70, an increase of \$363.20.

Total amount raised for all purposes, \$50,361.50, say \$12 per member for the year.

Women's Home and Foreign Missionary Society of Manitoba and the North-West.

President.

MRS. C. W. CLARK, Winnipeg.

First Vice-President.

MRS. G. SMITH, Portage la Prairie.

Second Vice-President.

MRS. A. P. McDIARMID, Brandon.

Treasurer.

MISS M. I. REEKIE, Winnipeg.

Corresponding Secretary.

MRS. J. F. McINTYRE, Winnipeg.

Recording Secretary.

MRS. J. DICK, Winnipeg.

Secretary of Bands.

MISS J. SHARPE, Winnipeg.

Directors of the Board.

Retiring in 1903.

Mesdames Hilton, Jamieson, I. E. Fairchild, G. F. Stephens, Pulford, Stewart, Findlay, First Church, Winnipeg; Mesdames Brown and Wheaton, Logan Avenue, Winnipeg; Mrs. Chapin, Hartney; Mrs. H. C. Stovel, Selkirk; Mrs. Mott, Morden; Mrs. Root, Emerson; Mrs. Ashdown, Yorkton.

ANNUAL REPORT.

On the opening evening of the Convention, the Corresponding Secretary, Mrs. Vining, read her Annual Report.

The financial side of our work has not presented this year so difficult a problem as last, and it is hoped the substantial balances on hand may be sufficient to meet liabilities till funds commence to come into the treasury in the fall. We desire to record our appreciation of and our gratitude for the generous assistance extended to the Scandinavian work by the Women's Home Mission Societies of Ontario, and of Eastern Ontario and Quebec, and to the Indian work by the Women's Baptist Missionary Union of the Maritime Provinces and by the Indian Committee of Ontario. The Women's Home Mission Society of Ontario have also assisted in Galician work to the extent of \$500.

The North-West Baptist, which continues to grow in interest pays its monthly visits to 1,750 homes. We wish to express our appreciation of the arduous and self-denying efforts of the Editor and the business Managers in behalf of our paper, and to bespeak for it a greater co-operation in its mission of uniting our people in interest and purpose.

This year our Society has expended \$1,095.38 in church edifice work. The churches assisted were: Roland, where they now worship in a comfortable chapel; Innisfail, where a neat house of worship was recently dedicated, and the Scandinavian church at Rat Portage. At this last mentioned point, if the work among Scandinavians was to go forward, a chapel was a necessity. The only room available for worship was small, low and uninviting, and outsiders would not attend the services. Already since worshipping in the new chapel the congregations have increased, and the pastor and his little band of self-sacrificing people feel hopeful for the future. The grant made last year to Melita has been paid.

INDIAN WORK.

The report on the Indian work was prepared by Miss L. L. Kennedy, Secretary of the Indian Committee, and from it the following extracts are taken:

Early in the year Superintendent Vining and Rev. J. J. McNeil, Winnipeg, made a trip north with a view to looking over the field. Two converts were baptized during their visit. A report was presented to the Indian Committee on their return, and a cheering and encouraging account appeared in the *North-West Baptist*.

Encouraging reports of the work at Fairford and neighboring reserves have come to us from time to time. There have been some conversions, and God's own children have had the joy of His salvation restored to them. Brother Saunderson has charge at Fairford, and also holds services at Sandy Bay and St. Martins. Last year he helped some of the converts break ground and put in gardens with very gratifying results. He was in a position to help more this year. It was decided that instructive literature be purchased to assist Mr. Saunderson in his work. The new bell given by Mrs. Edwards, sr., of Ottawa, having been placed in St. Peter's Chapel, the old one was sent north to peal out its welcome notes to the lonely converts at Fairfield. A bell is a very desirable gift for any of our Missions, as it secures promptness at the various services.

Albert Daffey, who has been engaged at Little Saskatchewan during the past year, visited Winnipeg in July, and gave an interesting account of his conversion.

Mr. R. W. Sharpe, who had charge of the work on St. Peter's Reserve for the summer months, was asked to become pastor of the church. He accepted, and was on the field in February. Mr. H. C. Stovel was asked to take charge during his absence. The Secretary was instructed to convey to Mr. and Mrs. Stovel the thanks of the Indian Committee for the very efficient work done by them.

Mr. Sharpe reports that he thinks they never had a better month than the last one since he took charge. The attendance at the services usually quite fills the house. The Lord's table is well attended, not less than twenty ever sitting down. They have had as many as thirty at prayer meeting, but the number is usually twenty. The largest attendance at the Sunday School has been sixty-eight. The work among the children is encouraging and full of promise. A picnic was given to them on the 24th of May, and a very enjoyable time was spent.

Our converts, through the efforts of our missionaries, are becoming more thrifty and self-supporting.

Out of their poverty they are learning to give to the support of the Gospel. Several during the year have contributed of their time in fencing the church property at St. Peter's, and in renovating the chapel.

The collection for the year at St. Peter's has been \$47.85; of this, \$4.00 to Home Missionaries, \$1.00 to Foreign Missionaries, and \$28.90 for incidental expenses. Membership reported last year thirty-four, this year thirty-nine; baptism two, restored four, total six; deaths one.

Mr. Sharpe recently wrote us an account of the illness and death of Murdock Balfour, the oldest member of St. Peter's Church. "No mist of uncertainty regarding the future beclouded his mind. He told his friends that he had had a vision in the night, that he had seen the gates of the Beautiful City and Jesus. He said that he was going on a long journey, and was busy mending moccasins and coming and going and speaking much of Jesus by times. That night he, a poor lone Indian, passed in through the gates into the City. He was converted through Bro. Henry Prince, and had been a member of St. Peter's Church since its organization in 1894."

SCANDINAVIAN WORK.

Miss Mabee, Secretary of the Scandinavian Committee, prepared the following report :

We will begin at the extreme east of the field, that is at Rat Portage and Norman.

Here they have been erecting a new church home, which when completed is to cost about \$1,600. The building is 26x36 with seating capacity of about one hundred.

At this point there are four preaching stations with a total membership of twenty, under the pastorate of Rev. J. H. Erixon.

The church at Winnipeg has been shepherded by Rev. Carl A. Johnston, under whose guidance and watchcare it has progressed most favorable. The present membership is forty-seven. The church is in a prosperous condition, both spiritually and financially. The church has also shown an interest in the Brandon College to the extent of \$10.00, while they have given another \$10.00 to church in Sweden.

Since Mr. Bergen left Scandinavia that field has been supplied by Mr. Sunberg.

Their present membership is thirty-five. They have also shown the missionary spirit by giving \$3.00 to Foreign missions.

In July it was decided to take up work in Alberta, and the services of Mr. Bergen, whose labors had been much blessed at Scandinavia, were secured, and he went west about the beginning of 1900. A church of nine members has been organized at Red Deer.

At Swan Lake, a settlement ten miles west of Red Deer, a church with a present membership of eighteen, has been organized. Five have recently been baptized at this point. The settlement has a population of fifty families or more, and a large number of Swedish-speaking Finns are settling there at present. A Sabbath School has already been started. At Westminister, about eighty miles distant from Swan Lake, another church of twenty-two members has been organized. In this district there are about 3,000 Scandinavians scattered over a large area, in which six preaching stations and two Sunday Schools have been organized.

West of La Combe there are a dozen families; west of Leduc some two hundred families; and east and west of Edmonton, several hundred, mostly Danes and Norwegians.

GALICIAN WORK.

Last year at Convention the general Board assumed direction of the Galician work with the understanding that our Society, with the co-operation of the W. H. M. S., of Ontario, should assist to the extent of \$600 in its support. The Ontario ladies contributed \$500, and our Treasurer made up the balance of the \$600.

FOREIGN WORK.

In far off famine-stricken, pestilence-smitten India, our beloved representatives, Rev. and Mrs. J. E. Davis have labored throughout another year with their characteristic zeal and devotion. Mr. Davis sends the following report of his work from January, 1899, to January, 1900.

Work at the Stations.—Preaching services have been carried on regularly throughout the year, and considerable preaching has been done in the different sections of the town and near villages. Many hand bills have been scattered and a number of tracts and Scripture portions sold. Mrs. Davis has charge of the Boys' Boarding School and the Sunday School. The number of day pupils in the school have greatly increased. Some

boys are walking four miles to attend, so we trust the influence of the school will be felt in all the near villages. The boarding boys have provided their own clothes, and pay four annas a month each towards their board. We are beginning self-support right in the boarding school. During our first year on this field we charged fees, and this year we ceased to provide clothes. In future all pupils will have to supply their own books. This will be difficult for some, but the struggle will tend to develop character that is so much needed in the land of indolence.

Touring.—We have had much joy in visiting the villages and proclaiming the way of life. One hundred and twenty days of the year have been spent in this joyous service, and multitudes of men and women have been glad to listen. During our touring we have spent much time holding special services with the Christians, believing that if the Gospel is to affect the Hindus, it must first live and bear fruit in the hearts of the Christians.

The Churches.—We had the joy of organizing a new church this year in Mendapett. That makes five churches on this field. These churches are small, but they are learning to support and govern themselves, and they are also learning to propagate the Gospel. In connection with churches we have seventeen Sunday Schools with three hundred and eighty scholars. The work is full of promise. Twenty-six have been baptized. Members reported last year three hundred and forty-seven. Contributions of Native Christians Rs. 273-0-0.

RECORDING SECRETARY'S REPORT.

Mrs. Stewart, Recording Secretary, presented her report, which was received and adopted.

The report showed that there had been nine meetings of the full Board, and six of the Executive during the year, with a good attendance at each. At the four quarterly meetings reports were received from all the different fields under the direction of the Board.

In regard to Edifice work, this year four new churches had been aided to the amount of \$950, apportioned as follows: Roland Church \$300, Rat Portage \$300, Innisfail \$150, Melita \$200. Special donations were also made, which brought the sum up to \$1,095.28.

Our work on the Foreign field remained unchanged, namely, \$1,200 for the support of Rev. J. E. Davis and wife.

In the home-land we have seven missionaries, four engaged in Scandinavian work, three in work among the Indians, being an increase of one over last year.

The new missionary, Bro. N. J. L. Bergen, is laboring among the Swedes in Alberta. The new chapel in Rat Portage will be opened in August (D.V.) It is hoped to dedicate it free of debt. Can you not send a little towards that object? A most encouraging feature of the Indian work is the large attendance at the Sunday School in connection with work at St. Peter's.

TREASURER'S REPORT.

Miss M. I. Reekie, Treasurer, presented her annual report, which was received and adopted.

RECEIPTS.

Balance May 1, 1899	\$ 861 74
W. B. H. M. S., West (Scandinavian work)	1,050 00
“ “ “ (Galician work)	500 00
Indian Committee, Ont.	855 00
W. B. M. U. (Indian work)	217 40
W. B. H. M. S., East, Ont. and Que, (Scandinavian work)	90 50
Women's Convention, British Columbia (Foreign)	28 04
Rev. John Craig, India (Galician)	5 00
Rev. J. A. Schulte, Philadelphia (Galician)	11 00
Churches, etc., Ont.	32 50
“ “ Maritime Provinces	21 00
Manitoba and North-West	3,226 56
	<u>\$6,898 74</u>

DISBURSEMENTS.

Foreign	\$1,282 00
Indian	1,514 96
Scandinavian	1,388 66
Galician and Doukabor	714 65
Edifice	1,095 28
Other Objects	179 60
Balance	723 59
	<u>\$6,898 74</u>

We certify that we have carefully audited the books and vouchers of the Women's Baptist Home and Foreign Mission Society, and find same correct.

S. B. BLACKHALL, } Auditors.
R. F. BRAGG, }

June 29th, 1900.

NOTE.—All subscriptions in aid of the work under Women's Board should be sent to Miss M. I. Reekie, Treasurer, Box 1348, Winnipeg.

NORTH-WEST BAPTIST.

The report of the managers, Mrs. Clark and Miss Reekie, was presented and adopted:

The *North-West Baptist* started out as a sheet of eight pages, but it was found advisable to increase the amount of reading matter by reducing the size of the type, and the addition of four extra pages. Some advancement has been made, as at the end of the fiscal year, April 30th, 1899, the number of subscribers including exchanges was 1,484; the number on April 30th, 1900, was 1,770 including exchanges. It is gratifying to be able to state that during the last year an increase of over two hundred has been made in Manitoba and the North-West Territories; but to place this paper on a strong financial basis, there should be 2,000 subscribers.

The following is the financial statement:

RECEIPTS.

Balance, April 30th, 1899.....	\$142 90
Subscriptions.....	586 30
Advertising.....	65 50
Interest on Savings Bank Account.....	1 01
	<u>\$795 71</u>

DISBURSEMENTS.

Printing, mailing and postage on paper.....	\$716 70
Postage, stationery, etc.....	14 90
Balance in Bank, April 30th, 1900.....	64 11
	<u>\$795 71</u>
Manitoba and North-West Territories.....	803
Ontario.....	645
Quebec.....	87
Maritime Provinces.....	157
Elsewhere.....	58
Exchanges.....	20
	<u>1,770</u>

A BRIEF HISTORY OF THE PROGRESS OF BAPTIST
MISSIONS IN MANITOBA AND THE
NORTH-WEST.

In 1869, the Baptist Home Missionary Board of Ontario appointed a deputation, consisting of Dr. Davidson and Rev. Thos. Baldwin, to visit the North-West and report, with a view of establishing a Mission there. On their return they reported favorably, and a fund sufficient to sustain a missionary for three years was subscribed; but it was not until May, 1873, that the first missionary, Rev. A. McDonald, reached the West. Winnipeg was then a small town of five or six hundred inhabitants, and the pioneer missionary found only one Baptist—Bro. W. R. Dick—in the place. After laboring diligently for nearly two years, the First Baptist Church of Winnipeg (and also of the North-West) was organized with a constituent membership significantly numbering seven. This was followed by the organization of a church at Emerson in 1876, also having a membership of seven. In 1879, the church in Winnipeg became self-supporting, and in the following year the late Dr. Crawford, assisted by Prof. G. B. Davis and others, established Prairie College, through which Missions were planted and churches organized, but the College was closed after three years, as was then thought best. Through the efforts thus put forth, as well as by the incoming of more laborers, the Missions had so much multiplied that in 1881 the "Baptist Convention of Manitoba and the North-West" was established, and in 1883 ten organized churches reported a membership of five hundred. *This is the record for the first ten years.*

By this time the work had so grown, and the demands for opening up new fields so urgent, that it was found necessary to appoint a Superintendent of Missions—a position held successively by Brethren Best, Doolittle, Mellick, and the present incumbent—Bro. A. J. Vining. Through the new energy thus thrown into the work, seconded by the valuable assistance of Pastor A. A. Cameron, pastor of the Winnipeg Church, and also of his successor, the late Alex. Grant, the churches rapidly multiplied. Generous contributions came from the East to support the Mission work, while brave ministers of the cross sacrificed comfortable homes and braved the temporary inconveniences

of a life in the new West, in order to carry the Gospel to lonely settlers. An event that marked the year 1885 was the establishment of a church at Brandon. It was also during this year that the first German missionary work was done in Manitoba by Bro. F. A. Peterreit. The early success of this cause was greatly due to the Board of the Women's Society of Manitoba (organized in 1885), who undertook to support the German work. Later on the sisters also initiated the work among the Indians, by the establishment of a cause at St. Peter's Reserve, under the care of Indian missionary, W. H. Prince. It was likewise during this decade that the Women's Society established a Church Edifice Fund, through which they have assisted many struggling churches to erect houses of worship. In May, 1888, the first contingent of students to the number of eight arrived in Winnipeg from McMaster University to do Mission work in Manitoba during their summer vacation. Thus year after year the work continued to enlarge, until it reached Edmonton to the North and Calgary to the West, and in 1893 there were about forty churches reporting, with a membership of about 2,500. *This is the record for the second ten years.*

In 1894 we find the Women's Society planning to do mission work among the Scandinavians, and in the following year they have a church organized in Winnipeg, soon to be followed by missions in several Scandinavian centers throughout the country. A few years later these enterprising sisters were again to the fore by inaugurating work among the Galicians and Doukhobors, a charge which, like the German, they subsequently handed over to the General Convention of Manitoba. After the closing of Prairie College, nothing further was done for a number of years in the way of providing a Baptist educational institution in the North-West. At length, a second effort was made to establish a college (this time in Winnipeg), but it was also closed after a year's trial. The third attempt has resulted in the founding, under the leadership of Principal McDiarmid, of Brandon College, an institution which bids fair to accomplish much in the future Mission work of the North-West. The successful inauguration of this last effort is in a great measure due to the stimulus received by the amalgamation of the new interest with Brandon Academy, a private school that had been conducted with considerable success for a number of years previously by Prof. S. J. McKee. Considerable advance had, in the meantime, been made in the city of Winnipeg by the organization of Logan Avenue Church, followed later by the establishment of several Missions, one of them being for the benefit of the Icelanders. Nor must we forget to mention that

for some years a colporteur has been laboring among the Mennonites, and also that a Mission has been started among the French under the auspices of Grande Ligne. In 1898, resulting from a growing interest in Western Missions, a conviction began to form in the minds of many that it would be wise to hold a Dominion Convention, to discuss Missions and other questions of interest to the denomination. This culminated in the "First National Baptist Convention of Canada"—one of the most important gatherings of Baptists ever held in the Dominion—which met in Winnipeg, July 6th to 13th, 1900, there being in attendance representatives from the Atlantic to the Pacific. This brings us up close to the present date, when we can report seventy-five churches within the bounds of our Convention, including eleven German and five Scandinavian churches, besides the Indian work and other Missions. Preaching services are held at about one hundred and seventy-five places, and the total amount raised by all these North-West churches for all purposes reached \$50,000 per annum. The total membership reported for the year ending April 30th, 1900, was 4,220. *This is the record for the last seven years.*

Winnipeg, October, 1900.

British Columbia Baptist Convention

OFFICERS FOR THE YEAR 1900-1901.

President.

WM. MARCHANT.

First Vice-President.

I. G. MATHEWS.

Second Vice-President.

PASTOR M. VANSICKLE.

Third Vice-President.

MRS. A. J. HILL.

Secretary.

C. A. SCHOOLEY.

Treasurer.

E. B. MORGAN.

HOME MISSION REPORT.

We desire at the outset to place upon record the great goodness of our God, who, in His kindness has permitted us to meet again in His name to recount His mercies and plan for future achievements in the warfare to which we are called.

In reviewing our work for the year there are discouragements, yet none but may be overcome. On the other hand there are encouragements, and chief among them all is the fact that Our Lord is beckoning us on and opening doors for us to enter.

On the 30th of April, our Superintendent, Rev. J. E. Coombes, resigned and left the Province. He reports for ten months 10,936 miles travelled, 115 sermons preached, 354 letters and post cards written, 200 religious visits, 26 prayer meetings, 20 business meetings, 5 board meetings, 3 meetings of Executive Board, 10 Sunday Schools, 1 church dedication, 2 ordinations, 2 baptisms, 13 addresses; \$211.00 received for pastoral supply, \$86.00 for missions.

Looking at the fields alphabetically we come to

Cheminus.—Pastor I. W. Williamson has preached the gospel on his field during the whole year, Sermons 100 to congregations averaging 60; visited 190 families and individuals and raised \$110.00 for missions. With excellent openings at Ladysmith and Higgins Camp this field opens up large possibilities for the future.

Chilliwack.—Pastor C. N. Mitchell spent the first quarter of the year on this field, but believing it to be the Lord's will that he should serve in South America, he left for Bolivia in December of last year.

In February last Pastor Leonard Iler, of Ridgeway, Ont., assumed the pastorate, and during the time has preached 52 sermons to congregations averaging 48 people and made 150 pastoral visits. During the year this little church has given \$68.75 for missions. We believe Brother Iler is the right man for the field, and from what we can learn is making a deep spiritual impression on the church and community.

Kamloops.—Pastor A. W. McLeod has been on this field for nine months. This is one of the bright spots in our missionary work. During Brother McLeod's ministry the little band has, with help from friends, erected a beautiful building which, together with lot, cost \$2,200.00, upon which there only remains \$150.00 debt. The missionary reports 89 sermons preached to congregations averaging 80, 230 pastoral visits made and 1 baptized.

Ladner and Fraser River.—Brother B. H. West spent some 38 weeks upon this wide field and preached the gospel faithfully to the people scattered along the old Fraser. He preached 75 sermons to congregations of 35 people, made 266 pastoral visits and received \$14.00 for missions. Since Brother West's departure two have been baptized at Port Hammond. This is a field that requires immediate attention.

Nanaimo.—Pastor Vansickle has been abundant in labors on this field during the past year and his labors have been much blessed of the Lord. He has preached 102 sermons to congregations averaging 225, made 500 pastoral visits, raised \$138.75 for missions, and baptized 11 persons. We confidently look for this field to become self-sustaining in the near future.

Saanich.—Brother H. H. Saunders closed his labors with the Saanich Church in December. He preached 49 sermons to congregations of 70, and made 60 visits and raised \$10.00 for missions. We are sorry to lose a man of such sterling worth, but he believed his work was elsewhere. Since January the work has been carried on by the Local Preachers' Association of Victoria, with a monthly visit from Pastor Williamson, of Chemainus. We are glad this field is so well looked after by the brethren in Victoria.

Trail.—Brother Hugh Saunders spent seven months on the Trail field and reports 52 sermons preached to an attendance of 80 people. He left for Greenwood in January, and Brother B. H. West took the pastorate in April and has since preached 26 sermons to 64 attendants, and made 40 visits. This small church has contributed \$40.00 to missions. Pastor West is getting a large place in the hearts of the church membership and also in the town of Trail.

Vancouver, Mt. Pleasant.—Rev. S. R. Stephens gave 13 weeks of labor to this church before leaving for California. By heroic effort he was able to reduce the debt on the church building to \$200.00. He preached 26 sermons to congregations of

110 and made 200 pastoral visits. Again we express our sorrow at the departure of a good, strong, young man from our Convention.

Pastor Trueman Bishop, of Nova Scotia, came to the field on May 1st and has taken a firm grip of the work. He reports 16 sermons to average congregations of 125, and 114 visits made. This church has given \$87.70 for missions. We look for great things from this growing part of our metropolis.

Crow's Nest Pass.—Cranbrook and Fernie, on the Crow's Nest Pass, constitute our youngest mission. There we have Bro. W. Holford, who has labored for some four months on this important field with most gratifying encouragements. This rapidly opening country should have another missionary were the means available.

We have given in all for Foreign Missions the sum of \$639.49, and the new Board should consider the advisability of taking up some special work in the foreign field that we might regard as our own mission.

Japanese Work.—This work has been carried on during the year by the two churches in Victoria. Some proposed changes in the work will come under the consideration of the new Board.

Concerning our own work in the Province, many fields are crying for help. Doors are open on every hand. Revelstoke, Lardeau-Duncan region, the Okanagan Valley, and we must as soon as possible consider the claims of Atlin and endeavor to arrange for reaching the large numbers who are in the Klondike.

The opportunities are great. The responsibility is great. Our Lord says: "The fields are white already for harvest." Let us enter in and gather the ripened grain.

THE RISE AND PROGRESS OF THE BAPTIST CAUSE IN BRITISH COLUMBIA.

BY ROBERT LENNIE.

British Columbia, the Western Province of our great Dominion, was once declared by a prominent statesman to be a sea of mountains. But it contains large and level valleys and rich pasturable and agricultural land. The mountains are a rich heritage, producing millions in gold, silver, lead, copper, etc., and the increase in population during the last one and a half decades is evidence that this great Province is to play a most important part in the historical drama of the Dominion. The Baptists of the Province are wise in seizing every opportunity to leaven society with their elevating and saving principles; and the Baptists of the far East will do well to lend financial aid in introducing these principles. Nor is the task doubtful; indeed it is eminently hopeful, as a glance at the progress already made will amply prove. The first attempt to raise the Baptist standard in British Columbia was made in

VICTORIA, THE CAPITAL.

A little over a quarter of a century ago, in December, 1874, the first meeting was held. Mr. A. Clyde, who had come from Stratford, Ont., set himself to ferret out the few Baptists who had hitherto been in hiding places. For some time the little company met for prayer and exhortation in each other's houses, but they soon decided to secure a minister, and in the following March Rev. Wm. Carnes, of Chesley, Ont., united his energy with them for the establishment of the cause of Truth. In a hired hall and in the open-air Mr. Carnes unfolded the banner, and many gathered round it, and on May 3rd, 1876, fourteen persons met and organized themselves as a regular Baptist Church. Seven of the constitutional members were Brethren Clyde, Bishop, Bailey and Slugget, and Sisters Clyde, Bailey and Page. Early in June a lot, costing \$150, was purchased on Pandora street, and in January, 1877, the first Baptist Church edifice in British Columbia was dedicated to the service of God.

A series of evangelistic services immediately followed, in which Pastor Carnes was assisted by Rev. J. C. Baker, Superintendent of American Missions, and on Feb. 19th the first baptism was administered. The service was evidently solemn and impressive, for the *Colonist*, in reporting it, said: "Strong men were weeping, and a deep impression was made upon the whole congregation."

After a brief pastorate Mr. Carnes resigned, and the office was successively held by Revs. I. H. Teele, George Everton and Joseph Beaven. Early in June, 1883, when Mr. Beaven was about leaving, the long dreaded calamity came; the mortgage on the church home was foreclosed and the building passed into other hands, and has since been used as a Temperance Hall. Discouraged by that event, and by internal disturbances, the church disbanded on June 30th. Three days later the dead church was resurrected, and twenty-three members were re-organized under the name of *The Calvary Baptist Church*, on the broad Christian basis of "No distinction shall ever be in respect to race, color or class." The next October found them in possession of a building site on Herald street, and on the following February (1884), under the promise of church aid from the American Home Mission Society, they called to the pastorate Rev. Walter Barss, of Wolfville, N. S., then a student at Rochester, N. Y. Mr. Barss entered upon his work in September, and an era of prosperity followed. Harmony prevailed in the church, gratifying additions were made to the membership, a handsome church edifice, costing about \$4,500, was erected and dedicated free of debt, and a Mission established, and a convenient building erected at Spring Ridge, which soon developed into an independent church. The Calvary Church edifice has twice been enlarged, has had for pastors since Mr. Barss' departure to the East Revs. M. L. Rugg, I. E. Coombs, Thomas Baldwin, Ralph Trotter and J. H. Vickert. The present membership is 279. The Sabbath School numbers 242 scholars in three schools. The B. Y. P. U. Society has a membership of 40, the Mission Circle 64, and the Mission Band 23. The church carries on two missions, one among the Japanese, which has been quite successful, and one among English-speaking people. When the work was first started the population of the city was under 3,000; it is now over 20,000, and the prospect is encouraging. Being the capital of the Province, it is imperative that the cause be well represented, and the work vigorously pushed, and this is being and doubtless will be done.

The second church organized in British Columbia was that in the city of

NEW WESTMINSTER,

a vigorous little city situated on the banks of the great Fraser River, and about fifteen miles from its mouth. When in August, 1870, the Baptist beginning was made, the population was under 3,000; at that date the following persons were organized as a church: Mr. and Mrs. Mathew Gray, James Turnbull, William Freed, C. McNaughton, and John Williams. For some time after their recognition as a church, the members met in each other's homes for mutual edification, and conducted a Sabbath School in a rented hall. The only preaching enjoyed was when a Baptist preacher chanced to pass that way, which was very seldom. After a time arrangement was made where the pastor of the Victoria Church gave them a monthly service, but this soon terminated, and all public services were allowed to cease. The brethren did not formally disband, however, though for years they were practically extinct as a church, and in 1883 they made an urgent appeal to the then Puget Sound Baptist Association for help in securing and sustaining a pastor. Their appeal prevailed. The writer of these lines, at that time laboring in Whatcom, Washington, was requested by the Board to visit the field. He did so, and as a result he entered upon the work the first Lord's day in February, 1885. He found only four of the constituent members, and they were almost without prestige and influence; but they nobly rallied at the call of their leader, and the first service, held in the Court House, was well attended. To some people it was a matter of wonderment, and to others of presumption, that a mere handful of people should attempt to establish an additional church in the city, and that a pastor with a rather large family could be sustained, was gravely doubted. But the American Baptist Home Mission pledged \$750 toward his salary, and the few brethren and friends agreed to pay \$250, making it possible for him to live and labor. For nearly two years the services were held in the Court House, and many precious hours enjoyed. During this time a series of evangelistic services were held under the auspices of the church, which greatly moved the city and touched adherents of all the churches. Rev. A. P. Graves, D. D., conducted the services for a fortnight, and they were continued for some weeks by the pastor. Quite a little harvest was reaped, and a time of general refreshing enjoyed. The first baptism in the city was administered in the Drill Shed, the largest public building in the city. An immense concourse of people attended, filling every part of the building and extending out into the street. The pastor ex-

pounded the word of God touching the ordinance to be administered, and baptized a number of converts, among whom were two of his own children. From that time the success of the Baptist cause seemed assured, and a church edifice became a necessity. It was decided to arise and build. According to their means the members liberally subscribed. Special mention should be made of Bro. James Turnbull, who pledged a building site, or its equivalent in cash, about \$600; and of Mr. John Morton, who gave equal to \$600, beside contributing \$50 per annum toward pastor's salary. Help was received from various services—wonderful interferences of Providence could be narrated—and a neat, commodious brick church edifice, the first in the city at the time, was dedicated free of debt in the fall of 1886, costing with site over \$6,000.

At the close of the year, after three years arduous labor, the pastor resigned. Six months later he was succeeded by Rev. Thomas Baldwin, whose fruitful pastorate lasted two years. Mr. Baldwin was followed by Rev. J. H. Best. During Mr. Baldwin's ministry quite a boom in real estate struck the city, and there was a great influx of people. This continued in Mr. Best's time, and increase in the congregations called for enlarged accommodation. A policy of centralization was adopted, and an ultimate decision to enlarge the church edifice to twice its seating capacity. In the light of after developments it is best just to state that some of the most intelligent and experienced members of the church was unfavorable to this policy, but the majority were favorable, and the consequence was that the church was hampered by a very heavy debt, the interest of which was a severe drain upon the members for years. The "boom burst," the people moved away; and as a matter of fact the enlarged accommodation was never required, unless upon very special occasions. Pastor Best resigned in 1897, after a pastorate of six years, and having experienced many changes in the condition of the church. He was succeeded by Rev. P. A. McEwen, whose three years pastorate closed last July, when he accepted the Superintendency of Missions for the Province. During his pastorate the city was devastated by the destructive fire of 1898, which demolished the Baptist Church edifice, and left the church without a home. To satisfy the mortgagee the members and friends had to furnish \$1,000, besides relinquishing all claim upon the site of the edifice. They again took heart and rallied. Led by the indefatigable pastor they gathered heart, secured a lot on Queen's Avenue, erected a suitable church home, and dedicated it free of debt. At this writing the church is looking for a suitable successor to Bro. McEwen.

The third Baptist church formed in British Columbia is the First Church,

VANCOUVER CITY.

When the church was constituted the city was struggling into existence. When one views it now, with a population of about 30,000 souls, its well paved streets, its excellent water and sewerage systems, its electric light and tramways, its sugar refinery, iron works and numerous other industries, the change seems wonderful. Here the rush of business and industry is almost continuous, where fifteen years ago scarcely a human being could be found. The pluck and push and industry of the projectors and earlier settlers have been transfused into others as they became identified with the city, and Vancouver—the terminus of the great transcontinental railway—is the largest city in the Province.

Through circumstances, which space forbids relating, the writer was in the confidence of the projectors of Vancouver City, and their plans were laid before him and Bro. James Turnbull. He saw in a measure, the importance of Vancouver denominationally, and determined to improve his opportunity. Thirteen miles of a drive in all weathers and over almost impassable roads, severely tried both patience and perseverance, and yet every appointment was kept. Of difficulties in securing a meeting-place, of reaching it in a measure of comfort, of the exposure, the cold and the wet, we will not write; the record is on high, and he is satisfied to leave it there. Suffice it to say the labor was by no means fruitless. When a few Baptists were known to be in the city a meeting was started. Among the earliest settlers were Brethren Carlisle, from Seattle, Peck, from LaConnor, and Edwin Rand, brother of the late Chancellor of McMaster University. The services were commenced, and for some time continued on an evening during the week, but when a suitable hall was obtained, and the Westminster church consented to spare the pastor on the Lord's Day one service a month, they were held on the Lord's Day.

When he inaugurated the work in Vancouver, the missionary was led to believe that the American Baptist Home Mission, who had stood steadfastly by British Columbia, would send a man to occupy the field when necessary, but a heavy debt resting upon the Society led the Committee to fear they would have to withdraw help from British territory. This policy was not carried out for several years later, but Vancouver could not be aided. The missionary appealed to the "Dominion Board," and to their credit be it recorded they undertook to send a

missionary and to stand by the cause until it became self-sustaining. Meantime, Rev. Mr. Daniels providentially came upon the field and held the fort until Rev. J. B. Kennedy arrived from Ontario.

The writer secured two lots from the C. P. R. Company, and a small meeting-place was built. In the winter of 1887 he organized ten brethren and sisters into the first Baptist Church of Vancouver. In a short time the number was doubled. In January, 1888, Bro. Kennedy, fresh from college, with a lovely young wife to help him, and full of zeal and energy, undertook the work in Vancouver. Conversions and baptisms followed, and after a time a larger and more prominent structure seemed necessary for the proper prosecution of the work. From the trend of the rapidly advancing city a change of location in a westerly direction seemed necessary. The change was made, and a fine frame structure with tower and spire, a gallery on three sides, and all other necessary appointments, and a seating capacity of about 600, was soon completed and dedicated. In this connection let it be recorded that Bro. Kennedy worked nobly, and with the co-operation of his people, successfully; but, with all that they gave and collected a considerable debt remained upon the building when dedicated. That has been gradually reduced, and is now about \$1,750.

Pastor Kennedy, after three years of active and successful effort, resigned his charge and went East. He was succeeded by Rev. W. C. Weir, who commenced his work in the fall of 1890, and continued it for about five years. During his pastorate several revivals were experienced, a goodly number were gathered into the church, and two new churches formed—McInt Pleasant and Jackson Avenue—out of the membership of the church; yet on the Lord's Day the attendance did not seem smaller.

Mr. Weir was succeeded by Rev. W. T. Stackhouse, in 1895, who labored faithfully and successfully on this important field for over three years. He found a membership of about 240, which was increased to 338 during his ministry. Impressed by the requirements of the upper country, Mr. Stackhouse resigned and took charge of the church at Rossland, where he has continued to labor with signal success. He was succeeded by the Rev. W. B. Hinson, M.A., whose attractive presence and preaching drew large crowds. Great things were looked for, and doubtless would have been reached had he been permitted to extend his stay, but his own health and that of his family demanded a drier climate, and after a year's pastorate he

removed to California. During his stay frequent additions were made to the membership, which now stands at 418. After an interregnum of some months, Dr. Roland D. Grant, formerly of Portland, Oregon, accepted the call of the church, and recently entered upon the work of the pastorate.

The church in

NANAIMO CITY

is the fourth Baptist Church planted in this Western Province. The city is situated on Vancouver Island, about 70 miles north of Victoria, and connected with it by the Esquimalt and Nanaimo Railroad. It is the Newcastle of British Columbia, celebrated for its coal mines, the pay-roll of whose employees amounts to \$70,000 monthly. The population of the city is over 5,000. For some years a few scattered Baptists were known to be in the city, but no effort was made to collect them until the summer of 1889, when the Rev. J. A. Banton, who had come from Ontario, was directed that way. To the feeble few Baptists his advent was like life from the dead. They gathered round him, and services were established in the Good Templar's Hall. Mr. and Mrs. Banton's power of song, combined with other influences to draw many to the meetings. On July 18th, 1889, a church was formed, and soon after recognized. The constituent membership of eleven was soon increased. During a pastorate of a little less than two years, Bro. Banton added forty-one members to the church, fifteen of whom he baptized. Largely by his efforts a suitably located lot was secured and a church edifice built, worth about \$4,000, but the dedication found them with a considerable debt. Pastor Banton removed to Mount Pleasant, Vancouver; Dr. Good from Woodlands, California, succeeded him, but the dampness of the climate so affected his health that he removed to the North-West in less than three years from the time of his settlement. Rev. Mr. Gunton, from Ontario, followed, and continued the work for about three years, when the present pastor, Bro. Vansickle, took the field. It is confidently affirmed that he is the right man in the right place, and the work is progressing. The membership in now given as 153.

EMMANUEL CHURCH, VICTORIA,

the child of the Calvary Church, the fifth in British Columbia, was organized in 1890. Its first pastor was Rev. W. B. Townsend, from England. He served the church over a year, and then settled in Sherbrooke, Quebec. He was succeeded by Rev. P. H. McEwen, whose pastorate extended over five years, and

was specially marked by the erection of a fine commodious house of worship, and the gathering of members into the church; but frequent removals kept the membership comparatively low. At his resignation the number was about 100, and only a few of the constituent members were among them. Bro. O. E. Kendall came upon the field, as student pastor, and did good service for over a year, when he returned to College. He was followed by the present pastor, Rev. J. G. Hastings, who is steadfastly maintaining his position. The church home, which cost \$6,500, still bears a debt of \$5,000, which must press rather heavily upon the church. The membership is now 118. The Sabbath School has 139 scholars; the Mission Circle numbers 40, and the B. Y. P. U. 28.

MOUNT PLEASANT, VANCOUVER.

At the time the church was formed, this was considered an outskirt of the city. Its distance from the location of the Central church and the residence there of some members seemed to warrant organization. This was effected in 1891. A council of recognition was called, at which the writer preached the recognition sermon. The church has had several changes in the pastorate, Brethren Banton, Lorrimer, King, Mulligan, Newcombe, Stephens and Bishop, who now holds the fort, have served it. The membership of the church is 54, the Sabbath School numbers 117, and the Mission Circle 23. The church property is valued at \$1,500, with a debt of \$200 still remaining upon it.

CHILLIWACK.

is a prosperous little town, in a fine farming community, and a few friends of the Baptist persuasion were formed into a church in 1893. The perseverance of these friends in maintaining the services, securing a house of worship and meeting liabilities, has been heroic. The records of Convention shew that their pastors have been Revds. P. C. McGregor, C. N. Mitchel, and L. Iler. The church has 29 members; the Sabbath School, 30; the B. Y. P. U., 37, and the Mission Circle, 10. The church property is valued at \$3,000; a debt of \$500 still remains on it.

ZION BAPTIST CHURCH, VANCOUVER,

is the child of the First church. It was brought forth in 1894, and has been steadily growing. It was fortunate in securing a home in the east end of the city at a moderate cost, but previously was unfortunate in that one of its pastors, Mr. Fair, deviated from the Baptist pathway of doctrine and started a

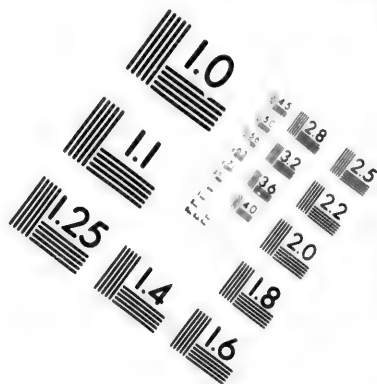
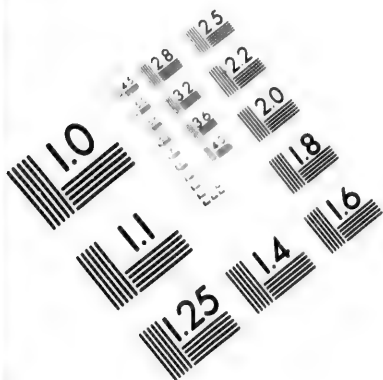
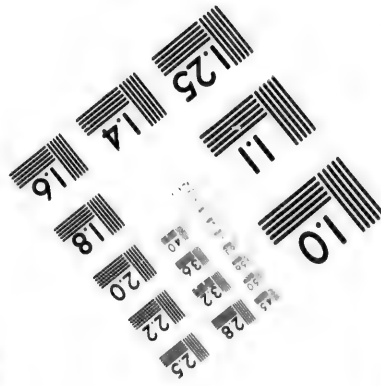
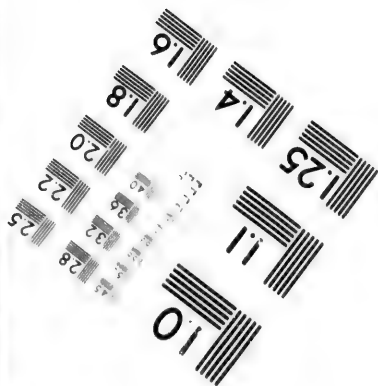
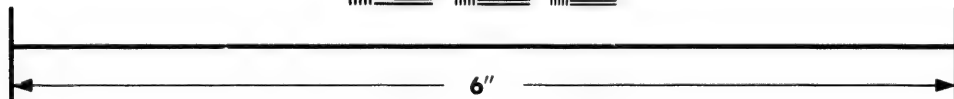
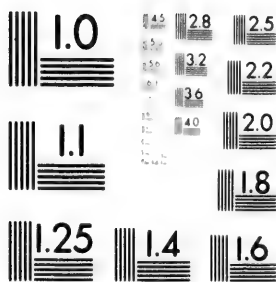


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separate interest. "With the coming of the present pastor, Rev. J. G. Mathews, the woes of this much-afflicted church have come to an end." So writes the Secretary of the Convention. The church is now harmonious and active. The congregation is composed largely of young people, and there is a good field for labor before it. There are 86 members; a Sabbath School of 199; a B. Y. P. U. of 35, and a Mission Circle of 12. The church home is valued at \$5,500, and has a debt of \$1,750.

IN CHEMAINUS, ON VANCOUVER ISLAND,

a church of twelve members was formed in 1897. It now numbers eighteen. At first the field was operated in connection with Saanich, which is about twelve miles from Victoria; it now has a pastor of its own, who has taken up two other points in connection with it. The Sabbath School numbers fifty. The pastor is Rev. J. W. Williamson. He has some funds in hand towards a church home, and hopes the time may soon come when it will be commenced.

NELSON,

a rapidly-growing city in the centre of the Kootenay mining country, and about six hundred miles from the coast, is a promising field for labor. Bro. G. R. Welch while a student began work here in July, 1897. His self-denying, persevering efforts were signally blest. Within a short time a church of thirty-seven was gathered, a Sabbath School, B. Y. P. U. and Ladies' Aid organized. Since Bro. Welch returned to College the pastorate has been held by Rev. C. W. Rose, and the church has become self-sustaining. Mr. Rose has left the field, and his place is to be filled by Rev. Mr. Morgan. Membership 46, Mission Circle 15, and a large Sabbath School.

ROSSLAND

is another prosperous mining centre in the Kootenay District. Here the work has been most successful. The Baptist Church was formed in 1896, and its first pastor, Rev. J. H. Best, settled in June, 1897. Soon a fine church edifice was built and paid for. After the resignation of Pastor Best the work at Rossland suffered a serious decline, which continued until the coming of J. W. Williamson, who conducted very acceptable services until the arrival of Rev. W. T. Stackhouse, whose advent upon the field was a signal for an onward movement all along the line of church work. Perhaps the statement that the weekly offering increased from less than \$6 to more than \$60,

will be sufficient to indicate the mighty impetus given our work through the efforts of Bro. Stackhouse. In three months the church became self-supporting.

KAMLOOPS,

on the line of the C. P. R., about two hundred and fifty miles from Vancouver, has a population of about 2,500. Here a church of twelve members was organized in 1898. Rev. A. W. McLeod is pastor, and doing an excellent work. A church home, costing \$2,200, has been built and opened with only \$150 debt upon it. His congregation averages eighty, and the outlook is bright.

THE SAANICH CHURCH,

formed in 1898 of eleven members, has still the same number. The work there is carried on by local brethren from Victoria.

LADNER'S LANDING

is a thriving village near the mouth of the Fraser River; behind it is a district containing some of the richest farm lands. A church was formed here, in 1899, of sixteen members; it now numbers twenty. Bro. B. H. Welch spent some time on this field, but for some time after he left no service was held. It is hoped that soon a pastor will be settled to give attention to the work.

AT GREENWOOD,

in the boundary country, a church of fifteen members was constituted in 1899. This is one of the new and promising fields supplied by the indefatigable missionary of that large district, Rev. R. W. Trotter. Here a church edifice, costing over \$2,000 and seating three hundred persons, has been dedicated free of debt. Bro. Trotter's report of the work at the recent National Convention in Winnipeg showed signal success.

AT COLUMBIA,

another of his stations, a church of twenty-five members was recently formed; a church home costing over \$3,000 is being built; at Cranbrook, a rising town on the Crow's Nest Pass Railway, a church of eleven members came into existence lately. Here and at Fernie, another important point, Bro. W. Holford is laboring with encouraging results.

Altogether, the work in this Province leads one to exclaim, "What has God wrought!" A little over fifteen years ago there were but two weak churches, with a membership of less than sixty persons; now there are eighteen churches, with a membership of nearly 1,500. Then they owned no church property; now their property is worth \$64,400. True, it carries a debt of \$22,139, but that will be wiped out before long. There are several Missions too, which only need earnest, faithful effort to become self-sustaining churches. It is noteworthy also, that the contributions of the Baptists of British Columbia have far exceeded that of their brethren of the other Provinces. Some of the Provinces show a per capita contribution of \$4.00 for all purposes. The Baptists of British Columbia shew a per capita of \$19.00.

It is but just to add that much of the prosperity of the Baptist work in British Columbia is due to the generous aid given by the American Baptist Home Mission Society, who, from the commencement of the work in 1874, nobly sustained it by liberal appropriations up to 1897, when, on account of the demands of its home territory, it devolved the responsibility of the work in British Columbia upon the Canadian people. At that time the British Columbia Baptist Convention was formed, and the work has been pushed to the fullest extent of the financial warrant.

New Westminster, B. C., November 8th, 1900.

STUDENTS AND THEIR FIELDS.

FIELD.	STUDENT.
Algonquin	H. A. Reid.
Arkona	Ralph Hartley.
Avoca	R. G. Blundell.
Belle Ewart and Stroud.	E. J. McEwen.
Belfountain	R. D. Echlin.
Bothwell, Zone and Euphemia.	E. W. Brown, B.A.
Brantford (Eagle Place).	F. S. Beddow.
Brantford	L. A. Vail.
Brantford	— Biddeford.
Bronte	H. C. Feast.
Blue Mountain	H. Bryant.
Brigden and Courtright	J. Pirie.
Brooklin	J. D. McLachlan, B.A.
Bruce	A. L. Huddleston.
Canaan	G. H. Jones.
Cayuga	R. E. Sayer.
Caledonia	C. B. Beck.
Clarenceville	G. L. Rogers.
Clarence and Rockland	A. G. Campbell, B.A.
Clarendon and Billerica	A. S. Cross, B.A.
Cobourg	J. T. Marshall, B.A.
Courtright	J. Pirie.
Dominionville and Maxville	J. Triggerson.
Dempsey	W. E. Hindson.
Ebenezer and Dixie	L. H. Thomas, B.A.
Fenelon Falls	W. T. Roberts.
Fort Francis	J. N. McLean.
Flesherton and Priceville	J. B. Grimshaw.
Gravenhurst and Doe Lake	W. H. Walker.
Gobles, Drumbo and Wolverson	J. S. LaFlair.
Highfield and Weston	J. E. Hawkings, B. A.
Iona, Southwold, and Middlemiss	C. C. Anderson.
Indian River	J. H. Cornish, B.A.
Komoka	A. Campbell.
Kinmount	H. B. Coumans.
Kingsley Falls	V. E. Reid.
Lachute	R. E. Smith.
Langton	W. W. Huff.
Listowel and Atwood	A. J. Saunders.
Middleton and Glenmeyer	D. Catchpole.
Markham	J. A. Armstrong.
Meaford and Cape Rich	C. H. Emerson.
Mar and Purple Valley	G. W. Elliott.
Metcalf	A. W. Gazley.
Minesing and Elmvale	R. H. Mode, B. A.
Mulgrave	Judson McIntosh, B.A.
Medora	A. E. Weatherbe.
McNab	J. H. Hannah, B.A.

FIELD.	STUDENT.
Niagara Falls South.	J. Atkins.
Norwood, Dummer and Havelock.	A. W. Terrie.
Oak Lake, etc.	T. E. Meldrum.
Osgoode.	O. E. Kendall.
Oshawa.	E. A. Brownlee.
Peterboro'.	O. C. Elliott.
Picton.	E. W. Parsons, B.A.
Port Rowan.	J. A. Hilt.
Roxboro.	D. C. McIntosh.
Sauble, etc.	G. C. Lamont.
Selkirk, Cheapside and Rainham.	N. A. Whitman.
Schrieber and White River.	J. J. Enge.
Sprucedale.	George Green.
Sundridge.	W. T. Lorymer.
Sawyerville.	H. C. Newcombe, B.A.
St. Mary's.	W. E. Matthews.
Toronto—East.	D. Alexander.
“ Chester.	J. T. Jones, B.A.
“ Birch Avenue.	J. R. Coutts.
“ Royce Avenue.	B. G. Stewart.
“ Sheridan Avenue.	John McIntosh, B.A.
“ T aylor Street.	Volney Ray.
“ Weston Road.	I. E. Miles.
Tavistock.	H. Bingham.
Tilsonburg.	S. E. Grigg, B.A.
Templeton.	J. A. Grant, B.A.
Tobermory.	C. J. McLean.
Whitby.	A. B. Cohoe, B.A.
Woodstock—Oxford Street.	G. R. Welch, B.A.
Zorra.	N. Burke.

DEATHS.

W. R. Atkins.	Dauphin, Man.	Sept. 16, 1899
S. Jackson.	Courtland, Ont.	Oct. 2, 1899
R. B. Cook.	Acton, Ont.	Jan. 2, 1900
D. McNeill.	Toronto, Ont.	Jan. 8, 1900
E. W. Dadson.	Montreal, Que.	Mar. 12, 1900
C. H. Phillimore. ....	.....	May 10, 1900
T. H. Rand.	Fredericton, N. S.	May 29, 1900
John Alexander.	Toronto, Ont.	Dec. 7, 1900
John Seaborn.	Coe Hill, Ont.	Dec. 19, 1900
Joshua Denovan.	Toronto, Ont.	Jan. 2, 1901

PASTORS FROM OTHER COUNTRIES.

Rev. J. A. Gordon, M.A.	from New Brunswick.	to Montreal.
“ A. T. Sowerby, Ph.D., LL.D.	“ United States.	“ London.
“ Dougald McPhail.	“ “ “	“ Wilkesport.
“ R. D. Grant.	“ “ “	“ Vancouver, B.C.
“ E. E. Petschke.	“ “ “	“ Neudorf, Man.

ORDINATIONS.

A. M. McDonald	Medicine Hat, Man.	June 13, 1899
Jas. Chapman	Collingwood	" 18, 1899
W. T. Riggs	Almonte	" 27, 1899
D. Bovington	Vittoria	" 30, 1899
Walter Daniel	Riverside, Man.	July 13, 1899
F. J. Scott	Moosomin, Man.	" 18, 1899
B. H. West	Ladner, B.C.	" 18, 1899
G. N. Simmons	Athens	" 25, 1899
D. Holford	Birtle, N.W.T.	Aug. 16, 1899
Henry Evans	Vancouver, B.C.	Sept. 5, 1899
J. Pollock	Cannington	" 27, 1899
J. J. McNeil	Winnipeg	Oct. 24, 1899
J. C. McFarlane	Port Perry	Dec. 6, 1899
T. J. Wright	Potter, Que.	Jan. 11, 1900
L. B. Crosby	Roland, Man.	Mar. 5, 1900
J. H. Cameron	Rapid City, Man.	Mar. 7, 1900
R. J. Garratt	Monck	May 7, 1900
W. R. Burrel	Hillsburg	May 15, 1900
W. Ebersole	Erie View	
C. E. Jeffrey	Wilkesport	May 13, 1900
J. S. Laflair	Drumbo	June 5, 1900
H. C. Newcombe	Sawyerville	" 6, 1900
J. A. Armstrong	Baker Hill	" 13, 1900
John McIntosh	Toronto	" 19, 1900
C. C. Anderson	Second Southwold	" 21, 1900
G. R. Welch	Woodstock	" 26, 1900
S. E. Grigg	Tilsonburg	" 28, 1900
J. I. Manthorne	Parkhill	July 3, 1900
D. B. Harkness	Barrie	" 18, 1900
N. A. Whitman	Selkirk, Man.	" 24, 1900
O. E. Kendall	Osgoode	" 25, 1900
H. W. Brown	Bothwell	" 26, 1900
J. T. Marshall	Cobourg	" 30, 1900
A. J. Saunders	Attwood	Sept. 6, 1900
C. H. Emerson	Meaford	" 11, 1900
A. W. Woodburne	London	" 18, 1900
A. G. Baker	Toronto	" 27, 1900
W. J. McCormick	Manitou	
J. M. Cornwall	Melita, Man.	
W. B. Tighe	Stonewall, Man.	
L. B. Crosby	Roland, Man.	

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CHURCHES—ORGANIZED, RECOGNIZED, AND DEDICATED.

I.—ORGANIZED—

Komoka	May 21, 1900
Oneida, re-organized	June 3, 1900
Schrieber	June 6, 1900
St. Constant, Que.	

II.—RECOGNIZED—

Havelock	June 6, 1899
Perkin's Mills	" 3, 1899
Union Church, Erie View	" 27, 1899
Hatchley	" 30, 1899
Lock Erne	July 16, 1899
Ladner, B.C.	" 18, 1899
Avoca	" 19, 1899
Komoka	May 21, 1900
Sniderville	May 30, 1900
Dixie	Sept. 20, 1900
Moore Centre	Nov. 5, 1900

In Manitoba and North-West Territory.

Roseneath	Swan Lake (Scandinavian)
Selkirk	Wetaskiwin "
Swan River	Oak Bluff
Edmonton, First German.	

III.—DEDICATED—

Maynard	Aug. 2, 1899
Acton	Feb. 18, 1900
Edwards Osgoode	Oct. 7, 1900
Kingsville	

IV.—RE-OPENED—

Mount Brydges	Sept. 24, 1899
Greenbank	Oct. 15, 1899
Billerica	Oct. 22, 1899
Thamesville	Nov. 12, 1899
Dutton	Oct. 7, 1900

Churches, Pastors, Clerks, Etc.

IN ONTARIO, QUEBEC, MANITOBA AND BRITISH COLUMBIA.

[The names and addresses of Pastors and Clerks are taken from the Association Minutes of 1900.]

<i>Associations.</i>	<i>Place and Time of Meeting, 1901.</i>	<i>Clerks and P. O.</i>
Canada Central.	Carleton Place, 3rd week in June.....	Rev. W. C. Weir, B.A., Carleton Place.
Eastern.....	Moe's River, 2nd Wed. in June	Rev. D. W. Terry, B.A., B.Th., Barnston, Que.
Elgin	Calton, 1st Thursday in June	Rev. G. Mason, Bayham, Ont.
Grande Ligne .....	.....	Rev. L. A. Therrien, Maskinonge Bridge, Que.
Guelph.....	1st Tuesday in June, Trinity Church, Guelph.....	R. D. Warren, Esq., Georgetown, Ont.
Middlesex and Lambton.....	{ Wed. and Thurs., 1st full } { week in June..... }	John Beardsall, 375 Princess Ave., London.
Niagara.....	1st Wednesday in June.....	Charles E. Riggins, Esq., Beamsville.
Norfolk.....	Tyrrel, 2nd Wed. in June. . .	Rev. D. D. Burtch, Villa Nova
Northern.....	Stayner, 4th Tuesday in June	Rev. John Blatherwick, Marchmont.
Ottawa.....	Osnabruck, 3rd Wed. in June	A. B. Hudson, Auditor Gen. office, Ottawa.
Owen Sound...	Port Elgin, June.....	O. J. Showell, Owen Sound.
Oxford-Brant...	2nd Thursday in June.....	Rev. W. H. Cling, B.A., B.D., Paris, Ont.
Peterboro.....	Lakefield, June 19, 21.....	Rev. V. H. Cowser, B.A., Belleville.
Toronto.. ..	June 7th and 8th.....	Thomas McGillicuddy, 369 Given St., Toronto.
Walkerton.	2nd week in June.....	J. J. Cook, Mt. Forest.
Western.	Florence, June.....	Arch. McNee, Windsor, Ont.
Whitby and Lindsay.....	Goodwood, Tuesday before 3rd Wed. in June.....	Rev. C. H. Schutt, M.A.

AMHERSTBURG ASSOCIATION.

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Amherstburg.....	J. H. Penick..	1	80	....	I. M. Brantford.
Chatham.....	J. B. W. Brown	3	86	....	Clara Hammond.
Colchester.....	J. H. Penick..	0	9	....	Geo. Matthews, Harrow.
Dresden.....	J. A. Holt.....	0	9	....	J. G. Brown.
Gosfield.....	L. Noard.....	0	13	....	L. Settles, Kingsville.
London.....	J. A. Holt.....	4	41	....	A. D. Jones.
Mt. Pleasant.....	.....	3	12	....	W. H. Morgan, Varena.
North Buxton.....	.....	14	82	....	M. F. Hatchet.
Puce.....	G. W. Gordon..	3	21	....	Parthena Wells.
Sandwich.....	A. Binga.....	0	22	....	Wm. Watkins.
Shrewsbury.....	.....	5	24	....	P. B. Patterson, Rond Eau
Windsor.....	J. H. Thomson..	9	58	....	Elvia Banks.
Total.....		42	457		

CANADA CENTRAL ASSOCIATION.

Algonquin.....	H. A. Reid....	3	80	1837	M. T. Earl, Algonquin.
Almonte.....	Wm. T. Riggs..	35	121	1864	W. T. Lawford, Almonte.
Arnprior.....	Wm. Holben..	..	156	1874	F. F. Macnab, Arnprior.
Athens.....	G. N. Simmons..	..	35	1837	M. F. Bresee, Addison.
Beckwith.....	W. C. Weir....	2	25	1890	Alex. McKay, Franktown.
Brockville.....	J. C. Sycamore..	16	338	1844	Wm. Smith, Brockville.
Carleton Place...	W. C. Weir....	18	120	1825	P. A. Garvin, Carleton Place.
Dacre.....	.....	..	..	..	.....
Delta.....	*J. P. McLennan..	..	62	1880	D. H. Davidson, Delta.
Drummond.....	W. L. Palframan..	..	38	....	A. Ferguson, Ferguson's Falls.
Kingston (First)...	D. Laing.....	1	132	1840	Chas. H. Pickering, 61 Cherry St., Kingston.
Kingston (Union St) ..	.....	6	76	1897	Miss Jean Patterson, King St. W., Kingston
Lanark.....	W. L. Palframan..	..	15	1889	Arch. Affleck, Lanark
Middleville.....	W. L. Palframan..	..	27	1834	Albert Affleck, Middleville
McNab.....	*J. H. Hannah..	..	47	1886	John Affleck, Harvey.
Pembroke.....	*A. K. Scott....	1	88	1873	W. H. Bone, Pembroke.
Perth.....	G. C. Rock.....	..	127	1842	Wm. Allan, Allan's Mills.
Philippsville.....	*J. P. McLennan..	..	66	1803	R. N. Stevens, Harlem.
Plum Hollow.....	G. N. Simmons..	..	47	1840	D. M. Kilborn, Plum Hollow.
Renfrew.....	.....	2	98	1882	R. M. Donald, Renfrew.
Smith's Falls.....	.....	5	183	1834	Ogle Cass, Smith's Falls.
Toledo.....	G. N. Simmons..	2	26	1889	C. A. Wood, Toledo.
Westport.....	Alex. Dewar....	3	93	1883	H. Derbyshire, Westport.
White Lake.....	*J. H. Hannah..	..	50	1882	D. Stewart, Burnstown.
Total.....		94	2050		

*Student.

EASTERN ASSOCIATION.

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Abbott's Corner...	A. L. Arms	5	49	1799	Mrs. J. M. Brac, Abbott's Corner, Que.
Baldwin's Mills...	D. W. Terry...	24	1884	Miss Rose May, Baldwin's Mills, Que.	
Barnston.....	" "	53	1883	Miss R. L. Parker, Barn- ston, Que.	
Beebe Plain.....	H. S. Kilborn...	22	1875	A. T. Lorimer, Beebe Plain, Que.	
Bulwer.....	H.C.Newcombe ..	47	1893	Mrs. P. H. Coates, John- ville, Que.	
Clarenceville	*G. L. Rogers.	2	42	1876 Geo. Chilton, Clarence- ville, Que.	
Coaticook.....	J. H. Hunter...	4	96	1874 Miss P. M. Chandler, Coaticook, Que.	
Dixville.....	J. R. Creswell ..	168	1888	Orson Wallace, Dixville,	
Kingsey Falls....	*V. E. Reid....	24	1860	Mrs. M. E. McWilliams, Danville, Que.	
Montreal (First)...	J. A. Gordon..	8	318	1831 Frank Dakin, 380 Victoria Ave., Westmount, Que.	
Montreal (Grace)...	S. Sheldon....	18	185	1890 H. Hinds, 70 Walker Ave., St. Henry, Que.	
Montreal (Olivet)...	.....	14	445	1875 Wayland Williams, 1012 St. Catharines, Montreal
Montreal (Point. St. Charles).....	J. R. Webb	7	143	1895 Geo. McPherson, 89 Rush- brook, Montreal.	
Montreal (Taber- nacle).....	A.E.Tuddenham	3	48	1897 E. F. Chandler, 223 St. Hypolite, Montreal.	
Moe's River.....	L. H. Coles....	54	1896	Mrs. A. Moulton, Moe's River, Que.	
Potton.....	T. J. Wright...	44	1835	G. W. Garland, Manson- ville, Que.	
Quebec.....	Donald Grant..	95	1845	H. Woodside, 187 Oliver Ave., Que.	
Sawyer-ville.....	H.C.Newcombe ..	90	1822	L. W. French, Sawyer- ville, Que.	
Sherbrooke.....	T. Luckens	4	59	1872 A. I. Gillies, Sherbrooke, Que.	
Total.....		65	2006		

*Student.

ELGIN ASSOCIATION.

Aylmer.....	Geo. Cross....	8	481	1816 G. R. Christie, Aylmer.
Calton.....	.....	3	166	1855 E. O. Cohoon, Calton.
Dutton.....	R. Scott	82	1877	F. Peck, Dutton.
Fingal.....	A. McFadyen..	44	1845	F. C. Newland, Fingal.
Gladstone.....	W. T. Bunt	12	165	1848 L. L. Yorke, Gladstone.
Jaffa.....	W. Spencer....	2	65	1886 O. L. Pound, Dunboyne.
Lakeshore Calvary. .	.....	2	106	1895 H. L. McConnell, Lake- view.

ELGIN ASSOCIATION—Continued.

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Malahide and Bay- ham.....	Geo. Mason....	4	104	1855	John D. Abell, Aylmer.
Middlemiss.....	C. C. Anderson..	..	16	1879	R. B. Campbell, Middle- miss.
New Sarum.....	W. Spencer....	20	146	1834	Lewis R. Close, New Sarum.
Oneida.....	.....	18	40	1900	Wesley Ellm, Oneida.
Pt. Burwell.....	.....	2	139	1863	W. Cookston, Pt. Burwell
Shedden.....	A. McFayden..	..	38	1894	Mrs. Dr. Morse, Shedden.
Sparta.....	J. J. Baker....	4	103	1869	A. O. Clark, Sparta.
1st Southwold.....	C. C. Anderson..	1	28	1820	Arthur Silcox, Iona.
2nd Southwold.....	C. C. Anderson..	1	44	1854	Alonzo Ross, Iona Station
Springfield.....	W. E. Orton....	12	65	1887	J. E. Clunas, Springfield.
St. Thomas.....	W. Hartley....	13	436	1840	R. T. Hankinson, 52 Wil- liam St., St. Thomas.
St. Thomas, (Im- manuel.....	W. H. Wallace..	5	74	1891	Chas. Stewart, 31 Barnes St., St. Thomas.
West Lorne.....	J. W. Mann....	..	74	1877	J. Haviland, West Lorne.
1st Yarmouth.....	J. J. Baker....	..	18	....	Geo. E. Smith, Union.
Total.....	.....	.....	107	2434	.....

GUELPH ASSOCIATION.

Acton.....	W. S. McAlpine ..	50	1842	J. L. Warren, Acton.
Belfountain.....	R. D. Ecklin....	34	1835	Miss M. J. McLaren, Bel- fountain.
Berlin (German).....	F. Freidrich ..	13	1851	H. Hymmen, Berlin.
Berlin (English).....	P. A. McEwen..	3	1895	E. D. Lang, Berlin.
Brampton.....	.....	7	1874	R. Haines, Brampton.
Cheltenham.....	J. O'Neil.....	2	1844	G. F. Wilson, Cheltenham
East Nissouri.....	C. Segsworth..	61	1861	Vining Gleason, Lakeside
East Flamboro.....	T. A. P. Frost..	2	1844	Epheus Mount, Mounts- berg.
Edmonton.....	J. O'Neil.....	27	1861	N. V. Watson, Snelgrove.
Erin.....	W. R. Burrell....	40	1887	Duncan McKechnie, Erin.
Fullarton.....	J. A. Banton....	12	1869	Jno. McNeill, Fullarton.
Galt.....	.....	3	1876	D. R. Miller, Galt.
Georgetown.....	W. S. McAlpine	3	1847	R. D. Warren, George- town.
Guelph (First).....	B. W. Merrill..	8	1853	A. Linton, Guelph.
Guelph (Trinity).....	J. W. Weeks....	19	1820	Alex. Stewart, Guelph.
Hillsburg.....	W. R. Burrell....	5	1853	D. O. Root, Ospringe.
Hespeler.....	A. R. McDonald	14	1889	H. J. Brown, Hespeler.
Orangeville.....	C. E. Burrell....	7	1888	Mrs. C. H. King, Orange- ville.
Preston.....	A. R. McDonald ..	19	1895	A. Zienian, Preston.
St. Marys.....	.....	87	1862	Miss M. J. Delmage, St. Marys.
Stratford.....	W. J. McKay....	70	1859	W. H. Merry, Stratford.
Tavistock.....	.....	5	1859	Jacob Quehl, Tavistock.
Total.....	.....	.....	173	2183

GRANDE LIGNE ASSOCIATION.

Churches	Pastors.	Bap- tisma.	Mem- bers.	Organi- zation.	Clerks and P O.
Oratoire, Montreal.	A. L. Therrien.	4	82	1886	I. Ouellette, 14 Mance St., Montreal.
Roxton Pond	W. S. Bullock.	2	58	1866	Hubert Rainaud, Roxton Pond, Que.
Marieville	A. J. Lebeau.	4	50	1853	R. Brouillet, Marieville, Que.
St. Pie.	N. Gregoire.	7	1887	N. Gregoire, St. Pie, Que	
Maskinonge.	L. A. Therrien.	1	16	1892	L. A. Therrien, Maskin- onge.
Grande Ligne.	M. B. Parent.	20	151	1838	A. E. Masse, Grande Ligne, Que.
Sorel.	J. J. Nicole	35	1893	Esaie Clapgood, Sorel, Que.	
Quebec.	L. R. Dutaud.	1	21	.....	.....
Ottawa Valley.	G. R. MacFaul.	1	33	.....	.....
St. Constant.	Moise Robert.	6	25	1899	S. W. St. James, St. Con- stant, Que.
St. Michel.					
St. Philippe.					
Waterloo.	F. Brouillet	2	7	.....	.....
Total.		41	484		

MIDDLESEX AND LAMBTON ASSOCIATION.

Ailsa Craig.	4	114	1871	S. R. Gillies, Ailsa Craig.
Alvinston.	W. D. Magee.	1	44	1876 J. Chalk, Alvinston.
Arkona.	J. A. Baldwin.	2	100	1836 W. J. George, Arkona.
Brigden.	*J. Pirie.	22	1861	L. S. Haverstock, Brigden
Brooke.	M. E. Siple.	37	1870	D. G. Maddock, Walnut.
Brooke and Ennis-				
killen.	R. Weaver.	45	1889	M. D. Cameron, Weidman
Calvary.	E. J. Haines.	2	48	1877 J. J. Johnson, Wanstead.
Caradoc (Zion).	*G. F. Hurlburt.	61	1853	Alfred Quick, Strathroy.
Courtright.		22	1879	Jno. Chowen, Ladysmith.
Denfield.		110	1834	Edwin Rosser, Denfield.
East Williams.	E. J. Stobo, jr.	51	1865	D. Treharne, Fernhill.
Forest.	A. R. Park.	2	100	1872 F. Chalk, Forest.
Lobo.	R. Marshall.	2	90	1827 Joshua Irvine, Lobo.
London, Talbot St.	A. T. Sowerby.	18	302	1844 John Beardsall, 375 Princess Ave., London.
" Adelaide St.	T. S. Johnson.	25	328	1877 S. L. Wood, 506 English St., London.
" Maitland St.	C. S. G. Boone.	9	109	1886 Mrs. M. McLaughlin, 1046 William St., London.
" South.	W. M. Walker.	10	189	1888 H. Sutherland, 103 Briscoe St., South London.
Komoka.	*J. Campbell.	6	19	1900 Jas. Finch, Komoka.
Marthaville.	J. T. Dowling.	48	1897	F. Braybrook, Copleston.
McGillivray.	J. I. Manthorne.	46	1862	E. Holland, Lieurv.
Mount Brydges.	*G. F. Hurlburt.	2	92	W. F. Black, Mt. Brydges
Oil Springs.	R. Weaver.	1	45	1893 Jas. Marshall, Oil Springs
Parkhill.	J. I. Manthorne.	52	1871	Wm. Dickson, Parkhill.
Petrolia.		11	215	1872 H. W. Brown, Box 254 Petrolia.

MIDDLESEX AND LAMBTON ASSOCIATION—Continued.

Churches.	Pastors.	Bap- tisms.	Mem- bers.	Organi- zation.	Clerks and P. O.
Plympton.....		1	30	1880	Jos. Ellwood, Mandaumin
Poplar Hill.....	E. J. Stobo, jr.	127		1843	A. L. Hunt, Poplar Hill.
Sarnia.....	H. C. Spellar..	36	254	1871	Mrs. J. Wilkinson, Box 362, Sarnia.
Sarnia Township..	Jas. Coutts....	1	108	1836	Thos. Holmes, Bunyan.
Strathroy.....	T. M. Fothergill	2	277	1863	A. E. Gill, Strathroy.
Thedford.....	J. A. Baldwin..	19		1853	Jonas Connell, Thedford.
Utttoxeter.....	A. R. Park.....	32		1894	A. C. Dewar, Utttoxeter.
Watford.....	M. E. Siple....	2	35	1895	Rowland Hill, Watford.
West Nissouri....	C. Segsworth..	35		1858	Miss L. M. Vining, Thorn- dale.
Wyoming.....	E. J. Haines....	2	49	1878	J. F. Donald, Wyoming.
Total.....		139	3265		

*Students.

NIAGARA AND HAMILTON ASSOCIATION.

Beamsville.....	A. E. Quinn....	2	184	1776	R. Cruickshank.
Binbrook.....	J. W. Gregory..	5	64	1857	A. J. Edwards, Woodburn
Bronte.....	*— Feast.....	1	34	1848	Geo. A. Taylor.
Caistor.....	J. W. Gregory..	41		1864	John Jackson, Abingdon.
Caledonia.....	*Charles Beck..	9	33	1896	J. Howden.
Canboro.....	S. Mahoney...	7	54	1849	Eva Lymburner.
Cayuga North....	S. Mahoney....	4	49	1848	Mrs. Arthur Hedley, Can- field.
Cayuga South....	C. A. Parson, } *R. E. Savles }	35	82	1853	J. W. Deamud, Upper.
Dundas.....	A. P. McDonald	1	101	1834	D. A. Watson, Box 294.
Dunnville.....	A. H. Brace....	37	116	1887	George Bravin.
Fonthill.....	G. H. Sneyd... 10	133		1845	George C. Brown.
Freelton.....	T. A. P. Frost..	1	21	1891	I. Burkholder.
Grimbsy.....	L. Brown.....	24	140	1877	Miss Wilena Brodie.
Hamilton—					
James St.....	J. L. Gilmour... 28	612		1844	Henry S. Moore, 23 Grant Ave.
Ferguson Ave...	James Bracken.	2	43	1887	Mrs. L. Walker, 28 Clark Ave.
Victoria Ave...	J. W. Hoyt 17	249		1888	N. E. Bradt, 146 Victoria Ave., north.
Herkimer.....	T. J. Bennett.. 15	182		1889	P. L. Scriven, 13 King William St.
Wentworth St...	T. T. Shields... 1	71		1890	A. Alder, 2 Grove St.
Marshville.....	W. S. Barker... 13	97		1805	Frederick R. Wright.
Niagara Falls South.*	J. Atkins..... 4	70		1847	James Orr.
Niagara Falls....	A. P. Kennedy.. 1	55		1892	W. H. Campbell, Box 342.
Port Colborne....	J. Trickey..... 5	149		1860	Arthur Richardson.
Queenston.....	J. W. Kirkpatrick	21		1831	G. E. Levitt.
Rainham Centre..	N. A. Whitman.. 1	58		1832	John H. Fite, Rainham.
Sherbrooke.....	A. H. Brace.... 14	106		1843	A. Deamude, Stromness.

NIAGARA AND HAMILTON ASSOCIATION—Continued.

Churches.	Pastors.	Bap- tists.	Men- bers.	Organi- zation.	Clerks and P. O.
St. Catharines—					
Queen St.	John E. Trotter	10	267	1833	E. Wismer, Russel Ave.
Lyman St.	R. Garside....	2	104	1889	E. Poole, Box 770.
Geneva St.			6	1850	Peter Lewis.
Thorold	R. Garside	1	34	1887	John H. Thompson.
Tyneside	J. W. Gregory	1	68	1882	George Harris.
Virgil	J. W. Kirkpatrick	6	46	1842	Ira Bogardus.
Waterdown....	James Bracken.		43	1891	A. J. Anderson.
Westover.....	T. A. P. Frost..		64	1845	Jacob Woodley.
Windecker.....	S. Mahoney....	10	45	1891	Thos. Glenny, Cayuga.
Total		267	3342		
*Students.					

NORFOLK ASSOCIATION.

Bloomsburg.....	D. Dack.....	101	1833	S. C. Kitchen, Bloomsburg
Boston.....	S. S. Harris...	10	245	1804 Mrs. L. C. Barber, Boston
Cheapside.....	N. A. Whitman.	1	60	1837 W. L. Tyrrell, Cheapside.
Courtland.....	W. F. Cuthbert.		50	1874 E. A. Buchner, Ronson.
Cultus.....	H. J. Haviland.		57	1889 J. Finch, Clear Creek.
Delhi.....		12	113	1843 G. G. Byers, Delhi.
De Cewsville.....	C. A. Parsons..	17	91	1872 O. Warner, De Cewsville.
Eden.....	W. F. Cuthbert.	5	104	1848 J. W. Alton, Eden.
Erie View.....	W. H. Ebersole		50	1899 E. L. Foster, Erie View.
Forestville.....	J. B. Huff.....	6	199	1836 John Cook, Forestville.
Glen Meyer.....	*D. Catchpole..	23	1855	B. Ronson, Glen Meyer.
Goshen.....	W. F. Cuthbert		43	O. D. Oatman, Tilsenburg
Houghton, 1st....	H. J. Haviland		134	1841 W. L. Smith, Clear Creek
" 2nd				
Hagersville.....	G. B. Davis....	2	72	1882 J. H. Butler, Waterford.
Hartford.....	Walter Mason..		115	1837 R. J. Merrill, Hartford.
Langton.....	*W. W. Huff...	1	112	1885 W. C. Kennedy, Langton
Lynville.....	W. H. Haviland	1	47	1859 W. N. Kelly, Lynville.
Middleton, North..	*D. Catchpole..	2	48	1878 George French, Acacia.
" South	*D. Catchpole..	41	1864	M. D. Sinclair, South Middleton.
Port Rowan.....	*J. Hilts	139	1828	R. Richardson, Pt. Rowan
Pine Grove.....			37	1876 Salem Kelly, Lyndoch.
Round Plains....	W. Walker.....	40	1860	J. McIntosh, Waterford.
Selkirk.....	N. A. Whitman.	37	112	1866 W. H. Smelser, Selkirk.
Simcoe.....	D. Dack	5	284	1836 C. A. Challen, Simcoe.
Teeterville.....	W. Walker.....	70	1859	E. Sharpe, Teeterville.
Tyrrell.....	D. D. Burtch..	5	81	1859 J. Wilson, Tyrrell.
Vittoria.....	D. Bovington..	32	211	1804 J. W. Chadwick, Vittoria.
Villa Nova.....	D. D. Burtch..	1	189	1850 S. J. Hall, Villa Nova.
Waterford.....	F. C. Elliott....	1	337	1846 A. E. McMichael, Waterford.
Walsh.....	T. C. Sowter....	43	1876	Geo. Pepper, Walsh.
Total		138	3248	
*Student.				

NORTHERN ASSOCIATION.

Churches.	Pastors.	Bap- tisms.	Mem- bers.	Organi- zation.	Clerks and P. O.
Barrie.....	D. B. Harkness	3	150	1877	C. W. Palk, Barrie.
Bell Ewart.....	(See Stroud)	6	30	1896	W. Whan, Bell Ewart.
Blue Mountain.....	*H. Bryant	5	44	1893	J. Campbell, Pretty River Valley.
Bracebridge.....		5	63	1885	W.C. Denniss, Sr., Bracebridge.
Bardville.....					
Burk's Falls.....	T. Bingham	6	59	1886	W. Whelpton, Burk's Falls
Collingwood.....	J. Chapman	13	104	1896	Jno. Whiten, Collingwood
Creemore.....	(See Stayner)		29	1866	W. J. Honeyford, Avening
Doe Lake.....	(See Burk's Falls)	2	19	1878	W. Alexander, Royston.
Elmvale.....	(see Minesing)	2	18	1894	J. F. Shaw, Elmvale.
Ft. William.....	C. E. Scott	1	67	1896	D. McGillivray, Ft. William.
Ft. William Mission.....				1892	
Gravenhurst.....	*W. H. Walker		29	1884	W. A. Sibbald, Gravenhurst.
Loch Erne.....	*H. Piercy		14	1899	
Marchmont.....	J. Blatherwick		35	1889	T. A. Amoss, Marchmont.
Medora.....	*A. E. Weatherbe		26	1894	Mrs. McLeod, Foot's Bay
Midland.....	L. N. Sirrell	3	81	1889	W. D. Craig, Midland.
Minesing.....	*R. H. Mode	1	28	1883	T. G. Livingston, Minesing.
North Bay.....	A. F. Green	6	56	1892	Mrs. E. Morgan, North Bay.
North Bay Mission.....					
Orillia.....	L. M. Weeks	3	176	1873	J. B. Kerr, Orillia.
Oro, East.....	Jas. Currie	14	36	1857	D. Palsley, Mitchell Sq.
Oro, West.....	"	3	29	1868	J. Harrison, Edgar.
Parry Sound.....	A. F. Cobb	17	72	1888	T. P. Massales, Parry Sound.
Port Arthur.....	*H. S. Sneyd	2	64	1885	I. L. Mathews, Port Arthur.
Rat Portage.....	F. T. Tapscott	14	63	1897	Mrs. Brydon, Rat Portage
Sault Ste. Marie.....	E. S. Walker	2	88	1884	Geo. Day, Sault Ste. Marie.
Stayner.....	J. C. Dunlop	2	117	1860	W. J. Dunlop, Stayner.
Stroud.....	*E. J. McEwen	5	36	1898	F. R. Meredith, Stroud.
Sprucedale.....	"		35	1895	A. F. Judd, Doe Lake.
Sundridge.....	*W. I. Lorimer	3	27	1884	Jno. Carter, Sundridge.
Uthoff.....	(See Marchmont)		26	1891	E. Wallis, Uthoff.
Total.....			118	1612	
*Students.					

OTTAWA ASSOCIATION.

Breadalbane.....	J. L. Gardiner	19	150	1816	D. P. Campbell, Van- kleek Hill.
Bristol.....	†W. Cameron		30	1888	Mrs. R. W. Edey, Bil- lerica, Que.
Buckingham.....	R. M. Carkner	3	75	1859	E. G. Larwill, Bucking- ham, Que.
Canaan.....	*G. H. Jones	7	34	1899	Miss M. Dawson, Canaan
Clarence.....	A. G. Campbell		77	1825	Jas. Erskine, Rockland.

OTTAWA ASSOCIATION—Continued.

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Clarendon.....	O. C. Carey..	4	30	1877	Geo. Dagg, Portage du Fort Que.
Cornwall.....	John Curry....	51	1882	D. N. Cornel, Box 374, Cornwall.	
Cumberland.....	R. M. Carkner..	32	1872	G. T. Jeffrey, Cumberland	
Dalesville.....	J. Robinson...	16	90	1825	Miss Jessie Murdoch, Dalesville, Que.
Dempsey.....	*W. E. Hindson..	16	1891	John McDuff, Point For- tune, Que.	
Dominionville.....	*C. Triggerson..	80	1835	Alex. McPhadden, Do- minionville.	
Dunbar.....	*E. A. Brownlee...	8	1896	E. B. Henderson, Dunbar.	
East Templeton...	*J. A. Grant...	2	42	1880	A. S. McLaurin, East Templeton, Que.
Grenville.....	J. Cain.....	1	85	1887	Miss Lizzie Heatlie, Stone- field, Que.
Kemptville.....	John Puttenham	1	37	1845	Mrs. E. Eastman, Kempt- ville.
Kenmore.....	W. A. Johnston..	102	1874	Robt. Stewart, Kenmore.	
Lachute.....	*R. E. Smith...	2	75	1886	Robt Symons, Lachute, Q.
Maxville.....	*C. J. Triggerson..	22	1898	A. H. Edwards, Maxville.	
Morrisburg.....			1882		
Mulgrave.....	*Jud'n McIntosh	8	64	1874	Mrs. F. Beilhartz, Inlet, Q.
North Clarendon..	*W. Cameron...	3	13	1895	Jas. Hamilton, N. Claren- don, Que.
North Lancaster.....			1868		
North Nation Mills.	J. B. Brown....	2	34	1868	Mrs. A. Cummings, North Nation Mills, Que.
Ormond.....	C. E. McLeod....	160	1865	A. D. Carkner, Ormond.	
Osgoode.....	O. E. Kendall...	5	225	1839	Dan'l McLaurin, Metcalfe.
Osnabruk.....	Jas. Cross.....	15	148	1841	I. F. Burton, Osnabruk Centre.
Ottawa (First)...	A. A. Cameron	20	519	1857	Horace Jackson, 11 Ne- pean St.
“ (McPhail Mem)	A. N. Frith....	9	278	1888	N. Link, 162 Maria St.
“ (4th Ave.)...	W. McMaster..	6	45	1899	A. B. Foster, Finance Dep.
Papineauville....	J. B. Brown....	29	1835	Mrs. J. A. Campbell, Papin- eauville, Que.	
Perkin's Mills....	*Jas. A. Grant...	28	1899	Miss Mary J. Hall, Per- kin's Mills, Que.	
Riceville.....		20	1862	Miss F. Reid, Riceville.	
Rockland.....	A. G. Campbell..	5	88	1887	W. G. Draper, Rockland.
Roxborough.....	*D. C. McIntosh..	33	1865	D. A. McDermaid, Sand- ringham.	
South Gower....	John Puttenham	3	80	1841	A. J. Cumming, Heckston.
South Indian....	*G. H. Jones....	48	1891	Jas. Stenhouse, S. Indian.	
St. Amedee.....	J. B. Brown....	30	1890	Mrs. J. Calder, St. Ame- dee, Que.	
Thurso.....	T. Doolittle....	88	1857	Geo. S. Black, Thurso, Q.	
Vankleek Hill....	C. J. Cameron...	3	110	1883	P. Rufus McLaurin, Van- kleek Hill.
Winchester.....	*W. J. Meade...	3	60	1859	E. G. Frith, Winchester.

Total.....137 3136
 *Students, McMaster Hall.

†Students, Woodstock College.

OWEN SOUND ASSOCIATION.

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Bayview.....	James Desson..	2	44	1885	Peter Bumstead, Bayview
Bentinck.....	M. P. Campbell ..	62	1875	1875	Neil McCallum, Mulock.
Burgoyne.....	L. McKinnon..	26	1877	1877	A.D. McCannel, Burgoyne
Cape Rich.....	C. H. Emerson..	40	1868	1868	R. Beatty, Cape Rich.
Chesley.....	E. R. Fitch ..	16	47	1859	D. Anderson, Chesley.
Daywood.....	J. Desson.....	36	1869	1869	A. Cameron, Leith.
Durham.....	W. McGregor..	82	1875	1875	R. G. Webber, Durham.
Elderslie.....	L. McKinnon ..	4	81	1877	D. McAlpin, Williscroft.
Flesherton.....	A. J. Darroch..	11	70	1882	Miss H. Stafford, Flesh- erton.
Glenelg.....	M. P. Campbell	5	28	....	Miss McDougall, Dornoch
Glenelg Centre...	W. McGregor..	1	35	1893	D. McCormick, Bunessan
Hepworth.....	— Lamont ..	3	12	1899	Mrs. Dankert, Hepworth.
Keady.....	J. McKinnon..	20	101	1870	D. Sinclair, Keady.
Mar.....	G. H. Elliott..	..	35	1888	W. McGarvey, Mar.
Meaford.....	C. H. Emmerson	1	47	1884	J. G. McKinley, Meaford.
Morley.....	J. Desson.....	9	28	1884	D. McGregor, Balaclava.
North Bruce....	J. J. Reeves....	11	70	1876	D. Cameron, Underwood.
Orchardville.....	.....	..	..	1897	.....
Owen Sound.....	W. E. Norton..	6	253	1879	D. Morrison, Owen Sound
Paisley.....	J. J. Reeves....	5	180	1867	L. MacNeill, Paisley.
Port Elgin.....	L. McKinnon ..	2	52	1874	M. McInnis, Port Elgin.
Priceville.....	J. B. Grimshaw ..	17	1860	1860	John McLean, Priceville.
Purple Valley....	W. H. Walker ..	6	7	1897	W. H. Hambly, Purple Valley.
Sauble Falls.....	.....	..	..	.....	.....
Sullivan.....	J. McKinnon ..	..	9	1860	Mrs. Nicholson, Williams- ford.
S. Sydenham.....	G. I. Burns ...	3	57	1870	A. Torrie, Strathaven.
Tara.....	E. R. Fitch ..	28	54	1886	J. N. Henderson, Tara.
Warton.....	Jas. McEwen..	..	138	1881	Geo. Eidt, Warton
Woodford.....	G. I. Burns....	..	42	....	R. McCutcheon, Woodford
Total.....	.....	133	1653	.....	.....

OXFORD-BRANT ASSOCIATION.

Ayr.....	.....	1	35	1897	Mary McPherson, Ayr.
Beachville.....	P. H. Anderson ..	..	83	1866	Mrs. J. M. Archibald, Beachville.
Brantford, First....	S. J. Farmer...	4	470	1833	J. W. Widdup, Brantford.
" Park.....	.....	24	477	1870	Joseph Ruddy, "
" Calvary.....	W. T. Graham.	3	310	1875	F. B. B. Patten, "
Brownsville.....	J. B. Moore....	..	113	1880	C. B. Brown, Brownsville.
Burford.....	C. W. Cook.....	..	56	1866	E. A. Miles, Mt. Vernon.
Burgessville.....	R. M. Cunning- ham.....	16	188	1837	E. Dennis, Burgessville.
Burtch.....	S. G. Harris....	2	114	1869	Charles Minshall, Burtch.
Drumbo.....	J. S. Laflair....	..	87	1852	Nellie Burgess, Drumbo.
Gobles.....	J. S. Laflair....	2	80	1868	F. Vickert, Princeton.
Governor's Road..	.....	..	..	1853	.....
Hatchley.....	W. L. Newton..	2	19	1899	George Morris, Hatchley.
Ingersoll.....	James Grant..	19	343	1858	Geo. Hayward, Ingersoll.
Jerseyville.....	J. A. Keay ..	..	194	1824	D. W. Farley, Jerseyville.

OXFORD-BRANT ASSOCIATION—*Continued.*

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Johnsfield.....	W. G. White. . . .	38	1891	I. Burning, Tuscarora.	
Medina.....	W. G. White... 8	162	1885	Mrs. J. Russell, Medina.	
Mt. Elgin.....	H. G. Kennedy. 2	46	1859	Colon Tait, Mt. Elgin.	
Norwich.....	W. L. Newton. 25	183	1884	D. S. Butterfield, Norwich	
Onondaga, First ..	J. C. Pilkey.... 1	64	1855	A. W. Vansickle, Onon- daga.	
“ Second	“	9	56	1857 John Cowie, Caledonia.	
Otterville.....	A. Murdoch.... 1	62	1872	C. W. Moore, Otterville.	
Oxford, East	R. M. Cunnig- ham.....	...	1859	H. S. Buckrell, Beacons- field.	
Oxford, West.....	H. G. Kennedy. . .	54	1881	W. H. Bragg, Sweaburg.	
Paris.....	W. H. Cline ... 13	254	1843	E. O. Apps, Paris.	
Plattsville	G. B. Daniels... 3	65	1880	Geo. Baird, Plattsville.	
Saltford.....	H. G. Kennedy. 2	74	1877	Stephen Foster, Salford.	
Scotland.....	C. W. Cook ... 13	132	1848	Jas. McCoombs, Scotland.	
Springfield.....	A. Murdoch.... 1	114	1832	S. Pratt, Springfield.	
St. George.....	D. M. Mihell... 1	227	1832	T. S. Atmore, St. George	
Tilsonburg.....	S. E. Grigg.... .	161	1853	O. DeLong, Tilsonburg.	
Tuscarora.....	W. G. White.... 9	152	1840	Helen L. White, Ohsweken	
Windham.....	Wm. Walker ... 22	1849	G. A. Reaveley, Bookton.		
Wolverton.....	J. S. Laflair	35	1871	A. Wolverton, Wolverton.	
Woodstock, First ..	R. R. McKay... 18	481	1822	Geo. Parker, Woodstock.	
“ Oxford St.....	G. R. Welch... 12	142	1890	H. Belle Willetts, Wood- stock.	
Zorra, East.....	Norman Burke. 5	58	1870	Thos. Lockhart, Walmer.	
Total.....		194	5151		

PETERBORO' ASSOCIATION.

Baillieboro'.....	R. W. Kelley .. .	43	1863	John Riddle, Bentsford.
Bewdley.....	R. W. Kelley .. 4	28	1896	Geo. F. Bellamy, Ross- mount
Belleville	V. H. Cowsert. 27	221	1873	Geo. E. Hall, Belleville.
Brighton .....	..... 3	78	1880	Flossie Van Wicklin, Brighton.
Campbellford .....	..... 1	88	1884	N. H. White, Campbell- ford.
Cobourg.....	J. T. Marshall. 2	59	1885	Metta Mc Goughlin, Cobourg.
Colborne	T. Watson.... 1	74	1882	W. Barton, Colborne.
Cramahe .....	..... 74	1855	Judson Phinn, Castleton.	
Dummer .....	..... 3	52	1888	Jas. A. Baptie, Norwood.
Gilmour Memorial.....	W. A. Gunton . 4	105	1845	J. H. Mann, Bridgeworth.
Haldimand.....	T. Watson.... 6	81	1798	E. B. Hinman, Grafton.
Havelocke .....	..... 1	14	1897	A. Webb, Havelocke.
Indian River.....	T. H. Cornish. .	.....	.....	.....
Lakefield	E. J. Bridgeman 4	97	1863	J. W. Isbister, Lakefield.
Norwood.....	..... 1	81	1886	Fred Anderson, Norwood.
Peterboro', Murray St.	J. Bastow. 23	235	1846	Albert Martin, Peterboro'.
" Park St.....	O. C. Elliott. 10	108	1895	M. H. Mowray, Peterboro'.
Port Hope	P. K. Dayfoot. 2	152	1855	R. J. Edmunds, Port Hope.
Selwyn.....	W. A. Gunton .. .	.....	.....	.....

PETERBORO' ASSOCIATION—Continued.

Churches.	Pastors.	Bap- tisma.	Mem- bers.	Organi- zation.	Clerks and P. O.
Sidney.....	C. E. Pineo.....	..	..	1829	W.H. Faulkner, Halloway.
Stirling.....	C. E. Pineo.....	..	..	1860	T. S. Chard, Anson.
Warsaw.....	E. J. Bridgeman	3	47	1886	Thos. Campbell, Warsaw.
Totals.....		95	1687		

TORONTO ASSOCIATION.

Aurora.....	Andrew Imrie..	29	1883	Wm. Evans, Aurora.
Bethel (King)....	" "	4	55	1873 Geo. Norman, King.
Dixie.....	A. G. Campbell ..	35	1878	Miss K. Ross, Cooksville.
East Toronto.....	D. Alexander..	4	76	1894 W. Howell, East Toronto.
Ebenezer.....	*L. H. Thomas.	4	15	1878 S. Bigham, Islington.
Eglinton.....	Edward Phillips ..	45	1892	Robert Rae, Eglinton.
Highfield.....	*— Hawkins....	18	1884	J. Gardhouse, Highfield.
King (First).....	J. J. Patterson ..	10	1848	Chas. Bolton, Coventry.
King (Second)....	" "	29	1848	E. Watson, Poitageville.
Markham (Second)	J. A. Armstrong	3	167	1846 A. M. Baker, Ringwood.
Schomberg.....	J. J. Patterson ..	30	1881	Neil Campbell, Linton.
York Mills.....	Edward Phillips ..	48	1833	J. Bathgate, York Mills.

Toronto Junction—

Arnette St.	W. J. Pady....	12	109	1888 W. Irwin, Toronto Junction
Royce Ave.....	*B. G. Stewart.	5	41	1889 D. Sedgwick, 291 Perth Ave

Toronto—

Beverly St.	J. B. Warnicker	9	309	1881 H. G. Hawkins, 33 Sullivan St., Toronto.
Bloor St.....	C. A. Eaton....	24	726	1871 John P. Eastwood, 37 Rosedale Road.
College St.....	S. S. Bates....	18	445	1873 D. A. Atkinson, 74 Wilcox St., Toronto.
Dovercourt Rd..	Jesse Gibson..	15	396	1881 A. E. Stovel, 20 Sylvan Ave., Toronto.
First Avenue....	P. C. Parker..	10	347	1879 C. J. Daniels, 221 River St., Toronto.
Immanuel.....	H. P. Welton..	3	171	1867 McKenzie Wright, 95 Anne St., Toronto.
Jarvis St.....	B. D. Thomas..	12	843	1829 R. Lawson, 14 St. James Ave., Toronto.
Kenilworth Ave.	J. F. Dingman..	1	51	1892 Mrs. R. Tew, 1926 Queen St. East, Toronto.
Memorial.....	J. B. Kennedy..	7	230	1885 Miss S. Chantler, 701 Queen St. West, Toronto
Ossington Ave..	W. J. Scott....	9	105	1888 Miss May Bennett, 94 Hamburg Ave., Toronto
Parliament St..	C. W. King....	11	257	1871 S. L. Slade, 157 First Ave. Toronto.
Sheridan Ave....	John McIntosh.	3	89	1891 Geo. Sharpe, 687 Lansdowne Ave., Toronto.
Walmer Road....	W. W. Webb..	38	689	1889 J. Jeffers, 300 Robert St., Toronto.
Western.....	G. T. Weeks..	10	180	1897 S. A. Dyke, jun., 37 Macdonnell Ave., Toronto.

Total.....202 5545
*Student.

WALKERTON ASSOCIATION.

Churches,	Pastors,	Bap- tists,	Mem- bers,	Organi- zation.	Clerks and P. O.
Attwood.....	A. J. Saunders.	4	72	1875	J. A. Turnbull, Attwood.
Baseline.....	T. J. Murdock.	2	49	....	George Rathby, Auburn.
Carrick.....	.....	..	34	1859	.....
Clinton.....	T. J. Murdock.	..	62	.....	J. B. Hoover, Clinton.
Farewell.....	A. T. Darroch.	..	44	1888	W. H. Mallett, Teviotdale.
Glammis.....	H. Shaw	..	110	....	K. McLellen, Glammis.
Howick.....	Jas. Hamilton.	2	40	1857	W. J. Jacques, Gorrie.
Kenilworth.....	A. J. Darroch.	3	79	....	R. Wright, Kenilworth.
Kincardine.....	W. R. Telford.	..	28	1877	L. Kumpt, Kincardine.
Listowel.....	A. J. Saunders.	6	49	1886	F. Heard, Listowel.
Mt. Forest.....	C. H. Emerson.	3	156	1860	J. J. Cook, Mt. Forest.
Monck.....	R. J. Garret.	..	57	1892	Jno. Smart, Monck.
Palmerston.....	Jas. Hamilton.	2	40	1886	W. Hayward, Palmerston.
Ripley.....	W. R. Telford.	1	15	1897	A. Salmon, Holyrood.
Teeswater.....	.....	..	..	.....	.....
Tiverton.....	H. McQuarrie.	..	161	....	A. H. Cameron, Tiverton.
Walkerton.....	Chas. Roberts.	1	102	1892	J. Morgan, Walkerton.
Wingham.....	Wm. Freed	6	128	1863	W. J. Chapman, Wingham
Total .....	.....	30	1226	.....	.....

WESTERN ASSOCIATION.

unction erthAve	Aldboro	J. W. Mann....	1	43	1891	John McLeod, Clachan.
	Bethlehem	W. S. Buckborough.	17	17	....	John Stonehouse, Kent Bridge.
33 Sulli- p.	Blenheim	G. B. Brown..	14	187	1873	John Jack, Blenheim.
ood, 37	Brooker.....	W. H. Stevens..	28	46	1887	G. T. Gammon, Cottam.
Wilcox	Bothwell.....	H. W. Brown..	8	34	1886	Maggie Boone, Bothwell.
Sylvan	Cedar Springs.....	G. B. Brown..	..	298	1877	R. McGuigan, Cedar Springs.
er River	Clatham.....	J. J. Ross.....	25	22	1868	W. G. Merrit, Chatham.
	Colchester	Jas. Smithers..	..	47	1843	Solomon Iler, Arner.
ht, 95	Coatsworth.....	C. N. Dewey..	4	87	....	Annie M. Wilcox, Renwick
nto.	Dresden	J. Yorston.....	4	68	1872	Mrs. P. C. Blackburn, Dresden.
t. James	Essex	J. Cashman....	2	61	1887	John Vosper, Essex.
6 Queen	Euphemia	E. W. Brown ..	..	43	....	D. Smith, Cairo.
nto.	Florence.....	A. A. Fanjoy ..	..	86	....	W. I. Wells, Florence.
ler, 701	Harrow.....	Jas. Smithers..	..	9	1875	R. McLean, Harrow.
Toronto	Kingsville.....	W. H. Stevens..	9	63	1886	R. W. Drake, Kingsville.
nett, 94	Leamington.....	Thos. Shields ..	9	153	1856	Robt. Bennie, Leamington
Toronto	Louisville.....	W. S. Buckborough.	..	68	1891	Edmund Arnold, Louisville
irst Ave.	Palmyra.....	Wm. Pocock....	8	93	1850	Ethel Eberle, Palmyra.
7 Lans-	Ridgetown.....	Wm. Prosser..	3	151	1876	Norman Star, Ridgetown.
ronto.	Rodney.....	J. W. Mann....	..	64	1889	Jas. B. Campbell, Rodney.
bert St.,	Sniderville (new).....	Chas. E. Jeffrey ..	..	..	1900	Maud Munroe, Becher.
	Thamesville.....	A. A. Fanjoy....	4	55	1884	Chas. Aberle, Thamesville
	Thorncliffe.....	J. Yorston.....	..	44	1895	Amos Shaw, Thorncliffe.
	Wallaceburg	T. W. Coatsworth...	159	1886	W. J. McDonald, Wal- laceburg.	
	Wheatley.....	C. N. Dewey ..	35	131	1885	E. Housen, Wheatley.
	Wilkesport.....	Chas. Jeffrey, .	6	47	1877	Alfred Selman, Wilkesport
37 Mac-	Windsor.....	.....	15	232	1883	W. J. Chittenden, Windsor
Toronto.	Zone.....	E. W. Brown..	2	30	....	Geo. W. Schott, Bothwell.

WHITBY AND LINDSAY ASSOCIATION.

Churches.	Pastors.	Bap- tists	Mem- bers.	Organi- zati n.	Clerks and P. O.
Brooklin.....	J.W. McLachlan	4	64	1827	Moses Doolittle, Columbus
Bobcaygeon.....	G. W. Connors.	1	18	....	D. Cain, Bobcaygeon.
Breck.....	Thos. Cowan..	..	21	....	Thos. Reekie, Vallentyne.
Claremont.....	.....	1	164	1861	Fred. Farmer, Claremont.
Cannington.....	J. Pollock....	1	53	1887	Mrs. T. Grigg, Cannington
Fenelon Falls.....	*Wm. Roberts.	3	103	1858	Miss A. Ellis, Fenelon Falls
Goodwood.....	C. H. Schutt...	10	66	1876	Price Pugh, Goodwood.
†Greenbank.....	J. C. McFarlane	1	21	1899	Miss A. Harman, Green- bank.
Green River.....	A. C. Baker..	1	21	....	Henry Hopkins, Green River.
Kinmount.....	*H. B. Coumans..	..	58	1877	H. Graham, Kinmount.
Lindsay.....	L. S. Hughson.	3	150	1863	A. D. Kitchener, Lindsay.
Manilla.....	J. Pollock.....	..	30	1844	Miss K. McDonald, Manilla
Markham 1st.....	P. C. Cameron..	..	50	1837	C. Gregory, Markham.
Oshawa.....	*E. A. Brownlee	5	54	....	E. Willis, Oshawa.
Port Perry.....	J. C. McFarlane	..	45	1866	Eliz. McCaw, Port Perry.
Reaboro.....	L. S. Hughson..	..	82	1873	Ida Calvert, Reaboro.
Stouffville.....	P. C. Cameron..	1	119	....	J. H. Ratcliffe, Stouffville.
Somerville.....	*Wm. Roberts..	..	28	....	G. A. Eade, Baddow.
Scotch Line.....	G. W. Connors.	5	24	1887	Thos. B. Kennedy, Bob- caygeon.
Sunderland.....	T. Cowan.....	1	32	1880	John R. Payne, Sunder- land.
Uxbridge.....	C. H. Schutt...	20	126	....	W. J. Anderson, Uxbridge
Whitby.....	*A. B. Cohoe..	..	91	1864	Miss Z. R. Decker, Whitby.
Whitevale.....	A. C. Baker....	9	65	1876	Joseph Wilson, Whitevale.
Totals..	.....	66	1485		
*Students.					†Unrecognized.

MANITOBA AND NORTH-WEST CONVENTION.

Barclay.....	.....	29	1893	.....
Bayview.....	*E. Selleg.	3	28	1891 B. Pinch, Deloraine, Man.
Birtle.....	D. W. Gunn.....	10	48	1883 J. R. Brown, Birtle, Man
Boissevain.....	H. Canfield....	12	95	1888 D. Schaffner, Boissevain, Man.
Brandon.....	C. C. McLaurin	13	278	.... Fred Waller, Brandon, Man.
Calgary.....	J. W. Litch....	32	154	1888 T. G. Wanless, Calgary, N. W. T.
Calvary.....	.....	..	18	.....
Carman.....	J. R. Coutts....	20	101	1889 F. J. G. McArthur, Car- man, Man.
Carievale.....	S. Cripps.....	1	25	1898
Chesley.....	.....	..	18	.....
Cherry Grove.....	*J. Dickson....	..	27	1898 Geo. Patterson, Ruther- glen, Man.
Bethel (German) ..	Geo. Burgdorf..	..	13	1899 August Schoeppkir, Em- erson, Man.
Dauphin.....	S. Everton.....	7	71	1897 Vin. Dunning, Dauphin.

MANITOBA AND NORTH-WEST CONVENTION—Continued.

Churches.	Pastors.	Bap- tists.	Mem- bers.	Organi- zations.	Clerks and P. O.
Ebenezer (German)			52		
Edenwald (German)	E. E. Petschke.	26	1886		M. Wagner, Edenwald, Assa.
Edmonton	C. B. Freeman.	16	56	1893	Mrs. T. Bellamy, Edmon- ton, N. W. T.
Emerson	H. G. Mellick.	32	150	1876	S. R. Rott, Emerson.
Gainsboro	S. Cripps	2	22	1896	O. Kinsley, Gainsboro, Assa.
Gilead	W. Daniels	1	19	1897	Mrs. R. Moffatt, Elgin, Man.
Gladstone	J. T. Fraser	3	32	1898	Miss J. Williscroft, Glad- stone, Man.
Glendale	F. W. Avauche		32	1899	A. M. Dunsmore, Frank- lin, Man.
Grenfell	T. M. Marshall	3	66	1892	Miss E. Frith, Grenfell, Assa.
Gretna (German)	H. G. Mellick	2	13	1894	J. P. Siemens, Gretna, Man.
Hartney	J. A. Kennedy	14	104	1888	L. Turnbull, Hartney, Man.
Innisfail	S. S. Aplin	5	29	1897	G. E. Good, Innisfail, N. W. T.
Langside	F. Letto		17		J. B. Smith, Green Ridge, Man.
Manitou	W. J. McCormick	4	59	1888	H. C. Birnie, Manitou, Man.
Medicine Hat	A. M. McDonald	1	40	1890	J. G. Waldo, Medicine Hat, N. W. T.
Maple Grove	S. Cripps	15	34	1889	D. Dunn, Glen Ewen, Assa.
Melita	J. M. Cornwall	13	73	1891	H. E. Maycock, Melita, Man.
Miami	L. B. Crosby		17	1897	Mark. Westaway, Miami, Man.
Minnedosa	F. W. Patterson	26	37	1898	Mrs. S. Patterson, Minne- dosa, Man.
Moose Jaw	G. W. Young		39	1883	D. Martin, Moose Jaw, Assa.
Moosomin	F. J. Scott	3	62	1885	John Gray, Moosomin, Assa.
Morden (German)	Jacob Herman	1	22	1896	Adam Huget, Morden, Man.
Neepawa	F. W. Avauche	2	49	1888	G. Frampton, Neepawa, Man.
Ninga	H. Canfield	5	42	1890	J. Pilkington, Ninga.
Newdorf (German)	E. E. Petschke		23	1895	E. Saver, Newdorf, Assa.
Oak Lake	H. Silvester	4	41	1887	H. R. Tolton, Oak Lake, Man.
Otaskwin (German)	A. Hager	2	44	1892	J. Gulsch, Strathcona, N. W. T.
Oxbow	H. Cross		13	1897	E. Bishop, Oxbow, Assa.
Pilot Mound	H. C. Sweet	2	46	1880	D. Stewart, Pilot Mound.
Plum Coulee (Ger)	J. Herman		15	1896	A. Karlenzig, Plum Coulee, Man.

MANITOBA AND NORTH-WEST CONVENTION—Continued.

Churches	Pastors.	Bap- tists.	Mem- bers.	Organi- zation.	Clerks and P. O.
Portage la Prairie..H. H. Hall.....	7	179	1881	Miss H. Hilton, Portage la Prairie, Man.	
Qu'Appelle.....A. A. Dale.....	37	1890	E. Handyside, Qu'Appelle, Assa.		
Rapid City.....J. H. Cameron ..	64	1880	E. Lunn, Rapid City, Man		
Regina.....J. H. Bowering. 1	44	1891	A. McDougall, Regina, Assa.		
Riverside.....W. Daniel.....	2	25	1891	J. E. Reekie, Margaret, Man.	
Roland.....L. B. Crosby..	3	33	1897	A. McNaughton, Rowland, Man.	
Shoal Lake.....T. Hagen.....	34	....	Jas. Nichol, Shoal Lake.	
St. Peter's, Indian..R. W. Sharpe..	2	39	1894	Charles Trindle, Pegnis, Man.	
Strathcona.....Alex. McDonald	9	68	1895	J. H. McDonald, Strathcona, N. W. T.	
Strathclair.....J. Hagen.....	23	1880	Mrs. A. McBain, Strathclair		
Stonewall.....W. B. Tighe..	1	27	Miss J. Botham, Stonewall	
Winnipeg, (First)..J. McNeil.....	38	434	1875	T. J. Sharpe, Winnipeg.	
" (Lagan Ave)W. C. Vincent..	17	261	1895	C. W. Hagen, Winnipeg.	
" (German)..Wm. Schunke..	7	146	1889	John Petke, Winnipeg.	
" (Scand'n)..C. A. Johnson..	2	47	O. Berglund, Winnipeg.	
Sturgeon River...John McQuarrie ..	33	1896	Geo. Groat, Edmonton, N. W. T.		
Swan Lake (Scan.)L. Bergen	5	18	1900	A. Karleniz, Red Deer, N. W. T.	
Scandinavia.....	12	30	S. C. Wendelbo, Scandinavia, Man.	
Rat Portage(Scan.)J. H. Erixon..	2	20	1897	P. Berglund, Norman, Ont	
Wetaskiwin " L. Bergen	11	22	1900	C. Oquist, Battle River, N. W. T.	
Roseneath....T. W. Patterson ..	15	1899	Thos. Landy, Rapid City, Man.		
Treherne.....C. Croft	16	1890	E. Willett, Treherne, Man		
Edmonton(German)A. Hager.....	16	1900	A. Hager, jun., Edmonton, North-West T.		
Indian Missions, N.....	89	....	....
Kaleida.....	....	....	....
Long Creek.....	42	....	P. Cameron, Westbourne, Man.	
Leduc (German).....	150	....	....
Josephsburg.....	16	27	....	
Swan River.....— Bowbrick... 1	19	1900	— Sinclair, Swan River, Man.		
Selkirk.....E. Herman.....	14	1900	R. Kennedy, Selkirk, Man		
Oak Bluff.....B. Goodfield ..	7	1900	....	
Griswold.....	....	....	....
Total.....	380	4220	....	

*Students.

*Students.

BRITISH COLUMBIA CONVENTION.

Churches.	Pastors.	Bap- tisms.	Mem- bers.	Organi- zation.	Clerks and P. O.
Chemainus.....	I. W. Williamson ..	18	1897	J. W. H. King, B. A., Chemainus.	
Chilliwack.....	L. Her.....	29	1893	Mrs. Jean Templar, Chilli- wack.	
Greenwood.....	H. Saunders.....	5	1899	Neil Lambert, Greenwood.	
Kamloops.....	A. W. McLeod ..	1	1898	Miss B. Spencer, Kam- loops.	
Ladners.....		20	1899	J. Manston, Ladners.	
Nanaimo.....	M. Vansickle... 11	68	1889	Geo. A. Thompson, Na- naimo.	
Nelson.....	J. G. C. White, ..	46	1897	Frank E. Hebden, Nelson.	
New Westminster.	P. H. McEwen. 6	189	1881	W. J. Hacking, New Westminster.	
Rossland.....	W. T. Stackhouse ..	50	1896		Rossland
Saanich.....		11	1898	Wm. Petzar, Sluggett.	
Trail.....	Byron H. West. ..	15	1898	R. T. Wales, Trail.	
Vancouver, (First).		24	1887	J. C. Nicholson, Van- couver.	
" Mt. Pleasant.	Trueman Bishop ..	54	1891	J. L. Powell, Mt. Pleasant.	
" Zion.....	J. G. Mathews.. 2	86	1894	W. H. Johnson, Vancou- ver.	
Victoria, Calvary..	J. F. Vichert... 22	306	1883	Miss B. Walker, Victoria.	
" Emmanuel.	J. G. Hastings.. ..	118	1890	Irene G. Pickard, Victoria.	
Crow's Nest Dist..					
Total.....		66	1449		

BAPTISMS. MEMBERSHIP.

Canada Central.....	94	2,050
Eastern.....	65	2,006
Elgin.....	107	2,434
Geulph.....	173	2,178
Grande Ligne.....	41	484
Middlesex and Lambton.....	133	3,304
Niagara and Hamilton.....	267	3,442
Norfolk.....	155	3,248
Northern.....	118	1,612
Ottawa.....	137	3,136
Owen Sound.....	133	1,653
Oxford-Brant.....	194	5,151
Peterboro'.....	94	1,690
Toronto.....	202	5,545
Walkerton.....	30	1,226
Western.....	149	2,355
Whitby and Lindsay.....	66	1,485
Manitoba and North-West.....	380	4,220
British Columbia.....	66	1,449
Grand total for Ontario, Quebec, Manitoba, North-West and British Columbia.....	2,605	48,184

Alphabetical List of Baptist Ministers

ONTARIO, QUEBEC, MANITOBA AND THE NORTH-WEST TERRITORIES, AND CANADIAN MISSIONS IN INDIA AND BOLIVIA.

NOTE.—Where no Province is named after the address, Ontario is understood. Quebec and Manitoba are indicated by Que. and Man. respectively. Students by an asterisk (*). Names of ministers not in active service are in *italics*. It will be noticed that the P.O. does not always correspond to the name of the church. The name of the church of which any pastor has charge is given in the list of Associations.

When Ordained.	Name.	Post Office.	Date of Present Settlement.
1873....	Ainsworth, Wm.....	Brighton	
1900....	Anderson, C. C.....	Southwold, 2nd.....	1900
1851....	Anderson, W. K., D.D., (ret).....	Vanleek Hill.....	
1885....	Anderson, P. H.....	Beachville.....	Mar., 1900
—....	Arms, A. L.....	Abbott's Corners, Que.....	
1900....	Armstrong, J. A.....	Stouffville.....	1900
—....	Atkins, J.....	Bracebridge.....	Nov., 1900
1885....	Avauche, F. W.....	Neepawa, Man.....	
1871....	Baker, A. C.....	Whitevale.....	1900
1900....	Baker, A. G., B.A.....	Bolivia.....	
—....	Baker, J. J., M.A.....	Sparta.....	1896
865....	Baldwin, J. A.....	Arkona.....	1894
887....	Banton, J. A.....	Forest.....	Nov., 1900
84....	Barker, W. S.....	Marshville.....	Feb., 1896
—....	Bastow, J., M.A.....	Peterboro'.....	Feb., 1899
81....	Bates, S. S., B.A.....	Toronto, 358 Markham St.....	Feb., 1886
92....	Bennet, T. J.....	Hamilton.....	June, 1892
—....	Bennie, Robt., M.A.....	Leamington.....	
1900....	Bergen, L. J. N.....	Red Deer, N.W.T.....	
1879....	Best, J. H.....	Toronto.....	
—....	Best, A. R.....	Woodstock.....	
1887....	Bingham, Thos.....	Burk's Falls.....	April, 1900
—....	Bill, I. E.....	Toronto, 7 Czar St.....	
1887....	Blatherwick, John.....	Marchmont.....	Jan., 1896
1855....	Bone, T.....	St. Catharines, Welland Canal Missionary	
1890....	Boone, C. S. G.....	London.....	1897
1862....	Booker, Theop.....	Stouffville.....	1891
—....	Bornshlegel, G.....	Arnprior.....	
1874....	Bosworth, E.....	Tilsonburg.....	
—....	Boville, R. G., M.A.....	Ottawa, 246 Bay St.....	
1899....	Bovington, D., B.A.....	Vittoria.....	1898
1889....	Bracken, J.....	Hamilton, 414 Vic. Ave. North	
1895....	Brace, A. H.....	Dunnville.....	Dec., 1898
1882....	Bridgman, R.....	Brantford.....	

ALPHABETICAL LIST OF MINISTERS.

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<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
—	Bridgman, E. J., B.A.	Lakefield	Dec., 1898
1876	Brouillet, T.	Waterloo, Que.	Mar., 1876
1898	Brown, D.	Winnipeg	April, 1900
1898	Brown, L., M.A.	Grimsby	May, 1898
1889	Brown, J. G., B.A.	Toronto, 523 Euclid Ave.	
1894	Brown, G. B.	Blenheim	
1891	Brown, J. B.	Papineauville	Oct., 1898
1900	Brown, H. W.	Bothwell	1900
1896	Buckberrough, W. S.	Louisville	April, 1899
1892	Bullock, W. S.	Roxton Pond	
1896	Bunt, W. T.	Gladstone	April, 1900
1879	Burtch, D. D.	Villa Nova	Jan., 1889
1850	Burns, Geo. (ret.)	Langton	
1866	Burns, Geo. I.	Strathaven	Sept., 1899
1897	Burrell, C. E.	Orangeville	Sept., 1899
1900	Burrell, W. R.	Hillsburg	1900
1892	Cain, John	Grenville, Que.	Oct., 1898
—	Cameron, A. A.	Ottawa	Oct., 1897
1855	Cameron, J. (ret.)	Tiverton	
1896	Cameron, C. J., B.A., B.TH	Vankleek Hill	May, 1896
1900	Cameron, J. H.	Rapid City, Man.	1900
—	Cameron, P. C., B.A.	Stouffville	May, 1896
1875	Campbell, M. P.	Mulock	Jan., 1900
1899	Canfield, H.	Boissevain, Man.	April, 1899
1884	Carey, O. C.	Ottawa	
1874	Carey, P. R.	Yorkton, N.W.T.	Oct., 1900
1871	Carey, W.	Goodwood	
—	Catchpole, D.	Brighton	Oct., 1900
1897	Carkner, R. M.	Buckingham, Que.	Nov., 1897
—	Cesan, J.	South Ely, Que.	
1899	Chapman, James	St. Marys	Nov., 1900
1892	Charlesworth, T. W.	London, 58 Asklin St.	Oct., 1898
1893	Chute, J. E., B.TH.	Akidu, India	
1864	Clark, J. W.	Ottawa	
1885	Cline, W. H., B.A., B.D.	Paris	Dec., 1891
1882	Cohoe, D. B.	New Durham	
1897	Cole, L. H.	Moe's River, Que.	1897
—	Conners, G. W.	Bobcaygeon	Dec., 1899
1887	Cook, C. W.	Scotland	1897
—	Cornwall, J. M.	Melita	July, 1900
1887	Coutts, J. R.	Carman, Man.	April, 1899
—	Coutts, James	Bunyan	Aug., 1900
1898	Cowan, Thos.	Sunderland	
—	Cowsert, V. H., B.A.	Belleville	Sept., 1895
1876	Craig, John, B.A.	Samulcotta, India	
—	Cresswell, J. R., B.A.	Dixville, Que.	
1882	Cripps, S.	Gainsboro, N. W. T.	
1888	Cross, George, M.A., PH.D.	Aylmer	1898
1891	Cross, J.	Osnabruck	Aug., 1898
1900	Crosby, L. B., B.A.	Roland, Man.	
1875	Cunningham, R. M.	Burgessville	1894
1865	Cunningham, S.	Waterford	

<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
1898...	Currie, Jas. E.	Mitchell Square	Aug., 1899
1874...	Curry, John	Cornwall	Dec., 1895
1894...	Cuthbert, Wm. F.	Eden	Oct., 1897
1883...	Dack, D., B.D.	Simcoe	1890
1899...	Daniels, G. V., B.A.	Plattsville	May, 1899
1898...	Darroch, A. J., B.A.	Kenilworth	May, 1900
1899...	Daniel, W., B.A.	Elgin, Man.	
1878...	Davis, G. B., B.D.	Hagersville	May, 1899
1864...	Davis, S. H.	Sandwich	Oct., 1886
1887...	Davis, J. E., B.A.	India	
1882...	Dayfoot, P. K., M.A.	Port Hope	Sept., 1894
1898...	Desson, Jas.	Leith	Aug., 1898
1891...	Dewar, A.	Westport	
—	Dewey, C. N.	Wheatley	1898
1897...	Dingman, J. F.	Kenilworth Ave., Toronto	May, 1900
—	Dougherty, G. A. M.A.	Leamington	
1894...	Doolittle, Thomas, B.A.	Thurso, Que.	1894
—	Dunlop, A.	Neepawa, Man.	
1880...	Dunlop, J. C.	Stayner	
—	Dutaud, L. R.	Quebec	
—	Dowling, R. M.	Amherstburg	
1859...	Dowling, J. T.	Stapleton	Oct., 1899
—	Eaton, C. A., M.A., D.D.	Toronto, Roxborough Ave. W.	Nov., 1835
1900...	Ebersole, W.	Erie View	1900
1898...	Elliott, F. C.	Waterford	May, 1900
1894...	Elliott, O. C.	Peterboro, Park St.	April, 1897
1866...	Emerson, C. H.	Mt. Forest	Aug., 1900
1900...	Emerson, C. H., Jr.	Meaford	1900
1892...	Erb, H. S.		
1896...	Evans, H.	Vancouver, B. C.	1899
—	Everton, G.	South Spring Island, B. C.	
—	Facey, A. M.	Kentbridge	
—	Fanjoy, A. J.	Oil Springs	Oct., 1900
1889...	Farmer, S. J., B.A.	Brantford	Dec., 1900
1883...	Freed, William	Wingham	Sept., 1898
—	Faulkner, J. W.	Sandwich	
1888...	Fothergill, T. M., M.A., PH.D.	Strathroy	Oct., 1894
—	Fraser, J.	Breadalbane	1901
—	Friedrich, F.	Berlin	
—	Frith, A. N.	Ottawa	Oct., 1892
1894...	Frost, T. A. P.	Freelton	April, 1900
—	Fox, E. T.	Toronto, 3½ Walmer Road	
—	Freeman, C. B., B.A.	Edmonton, N. W. T.	
1894...	Gardiner, J. L.	Dalkeith	Sept., 1896
1900...	Garret, R. J.	Monck	1900
1887...	Garside, R., B.A., B.D.	St. Catharines, Lyman St.	Dec., 1895
1880...	Gibson, Jesse	Toronto, Grove Ave.	May, 1896
1889...	Gilmour, J. L., B.A., B.D.	Hamilton	April, 1896
—	Gold, M.		

ALPHABETICAL LIST OF MINISTERS.

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<i>Present ment.</i>	<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
g., 1899 c., 1895 ct., 1897	—	Goodspeed, C., D.D., LL.D.	Prof. T. B. C., 430 Brunswick Ave., Toronto.	
ay, 1890 ay, 1899 ay, 1900	—	Gordon, J. A., M.A.	Montreal	1900
ay, 1899 ct., 1886	1868.	Grant, James.	Ingersoll.	Nov., 1895
pt., 1894 ug., 1898	1875.	Grant, William (ret.)	Peterborough	
ay, 1898 ay, 1900	—	Grant, R. D.	Vancouver, B. C.	Oct., 1900
	1884.	Grant, D., B.A.	Quebec City	1899
	1889.	Graham, W. T.	Brantford	May, 1900
	1880.	Gregoire, N.	St. Pie, Que.	
	—	Green, J. (ret.)	Montreal	
	1900.	Grigg, S. E., B.A.	Tilsonburg	1900
	1858.	Gruetznier, C.	New Dundee	Dec., 1879
	—	Green, A. F.	North Bay.	
	1889.	Gregory, J. W.	Binbrook	April, 1900
	1894.	Guntion, W. A.	Peterboro	Jan., 1899
	1898.	Hager, A.	Otaskwin, N. W. T.	Feb., 1898
	1878.	Hagen, T.	Shoal Lake, Man.	May, 1899
	1886.	Haines, E. J.	Wyoming	
	1890.	Hamilton, J.	Palmerston	Nov., 1898
	—	Hall, H. H.	Portage la Prairie, Man.	
Oct., 1899	1899.	Hall, Robert.	Toronto, City Missionary	
	1900.	Harkness, D. B.	Barrie.	1900
	1876.	Harris, E., B.A., D.D.	Toronto	
	1874.	Harris, S. G.	Boston	Nov., 1895
	1890.	Harris, E. J., B.A.		
	—	Hartley, W.	St. Thomas	April, 1896
	—	Hastings, J. G.	Victoria, B. C.	June, 1899
	1849.	Haviland, W. H.	Waterford.	
	1890.	Haviland, H. J., B.A.	Clear Creek	April, 1900
	1888.	Heinemann, F.	Killaloe.	Oct., 1888
	—	Helmrich, A.	Sabastapole, Que.	
	—	Henderson, W.	Inverness	
	1886.	Higgins, John	Ottawa	
	1883.	Holbein, W.	Arnprior.	April, 1887
	1878.	Hollingshead, J.		
	—	Holt, J. A.	Amherstburg	
	1874.	Hooper, E., M.D.	Toronto, 3 Brunswick Ave.	
	—	Holbert, J. D.	Amherstburg	
	1899.	Holford, D.	Crow's Nest Pass.	
	—	Hoyt, J. W., M.A.	Hamilton, Victoria Ave.	Sept., 1898
	—	Hulbert, W.	Langton.	
	1889.	Hunter, J. H., M.A.	Coaticook.	Oct., 1895
	1873.	Huff, J. B.	St. Williams	Dec., 1899
	—	Hughson, L. S., B.A., B.D.	Lindsay	1895
	1883.	Iler, Leonard.	Chilliwick, B. C.	Feb., 1900
	1851.	Iler, Jacob.	Cottam.	
	1898.	Imrie, A., B.A.	Eversley, Miss'y elect to India	June, 1898
	—	Jackson, J. R.	Ottawa, 3 Nepean St.	
	1894.	Jaunzen, A.	Neustadt	July, 1894
	1900.	Jeffrey, C. E.	Wilkesport	1900

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—	Johnson, C. A.	Winnipeg, Man.	
1873	Johason, T. S.	London.	Oct. 1895
—	Johnston, W. A.	Kenmore.	Feb., 1900
1891	Keay, J. A.	Jerseyville.	April, 1900
1886	Kelly, R. W.	Baillieboro.	1900
—	Kendall, J.	Burlington.	Nov., 1895
1900	Kendall, O. E.	Vernon.	1900
1890	Kelly, J. H.	Tilsonburg.	
1898	Kennedy, H. G.	Salford.	
1887	Kennedy, J. B., M.A.	Toronto, 128 Palmerston Ave.	Dec., 1893
1894	Kennedy, J. A.	Hartney, Man.	
1894	Kennedy, A. P.	Niagara Falls.	
—	King, C. W.	Toronto, 180 Amelia St.	June, 1900
—	King, J. H.	Port Burwell.	Oct., 1900
1896	Kirkpatrick, J. W.	Queenston	Nov., 1899
—	Kilborn, H. S.	Beebe Plain, Que.	
1866	Kose, H.	Hanover.	June, 1884
1887	Laflamme, H. F.	Cocanada, India.	
1900	Leffair, S. John.	Gobles Corners.	1900
1851	Lafleur, T., LL.D.	Montreal, Que.	
1879	Laing, Douglass.	Kingston.	1889
1897	Langford, O. G., B.A., B.TH.	Smith's Falls.	
1888	Lebeau, A. J.	Marieville.	
—	Lennie, R.	New Westminster, B.C.	
—	Lewis, A. M.	Chatham.	
—	Litch, J. W., B.A.	Calgary, Alta.	
1877	Luckens, T.	Sherbrooke, Que.	Feb., 1897
—	Lyman, W.	Sylvan.	
1897	McAlpine, W.S., B.A., B.TH.	Georgetown.	Mar., 1898
1880	McArthur, D. D.	Hartney, Man.	1889
—	McDonald, A.	Strathcona, N.W.T.	
1899	McDonald, A. M., B.A.	Medicine Hat, N.W.T.	
1892	McDonald, A.P., M.A., B.TH.	Dundas.	1895
1882	McDonald, A.R., B.A., B.TH.	Hespeler.	Nov., 1896
1865	McDiarmid, D.	Dominionville.	Dec., 1887
1876	McDiarmid, A.P., M.A., D.D.	Brandon, Man.	
1881	McEwen, James.	Warton.	Sept., 1895
1873	McEwen, J. P.	9 Richmond St. W., Toronto.	
—	McEwen, P. A., B.A., B.D.	Berlin.	Dec., 1895
1873	McEwen, P. H.	New Westminster, B.C.	
1895	McFaul, G. R., B.A.	Rockland.	1895
1873	McFayden, Alex.	Fingal.	April, 1900
1900	McFarlane, J. C., B.A.	Port Perry.	1900
—	McFarlane, John.	Sebringville.	
1893	McGee, W. D.	Alvinston.	
1878	McGregor, W.	Durham.	May, 1894
1900	McIntosh, J.	Toronto.	1900
—	McIntyre, A.	Toronto Junction.	
—	McIntyre, J. P., M.D.	Manitou, Man.	
1888	McKay, W. J., B.A., B.D.	Stratford.	Oct., 1892

<i>Present ment.</i>	<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
	1887	McKay, R. R., B.A.	Woodstock	Dec., 1896
	1891	McLeod, C. E.	Ormond	April, 1899
	—	McLeod, A.	Anakapilli, India	
	1880	McKinnon, J. B.		
	1891	McKinnon, L.	Port Elgin	1899
	1843	McLaurin, D. (ret.)	Meaford	
	1877	McLaurin, C. C.	Brandon, Man.	Aug., 1897
	1886	McLennan, D.	Glamis	
	1896	McMaster, W. W., B.A., B.TH.	Ottawa	July, 1899
	1887	McNeil, A.	Winden	
	1899	McNeil, J. J.	Winnipeg	Oct., 1899
	—	McPhail, D.	Wilkesport	Nov., 1899
	1891	McQuarrie, H., B.A.	Tiverton	Jan., 1900
	—	McQuarrie, H.	Edmonton	May, 1899
	1892	McQuarrie, John	Sturgeon River, Assinaboia	
	1887	Mann, J. W.	Rodney	May, 1900
	1892	Mack, H. W.	Rodney	
	1856	Mackie, James (ret.)	Beamsville	
	1900	Manthorne, J. I.	Parkhill	1900
	—	Margardt, C. L.	Zurich	
	1876	Marshall, R.	Fullarton	1900
	1900	Marshall, J. T.	Cobourg	1900
	—	Marshall, T. M., B.A.	Grenfell, Assia.	Dec., 1898
	1877	Mason, George	Bayham	April, 1877
	—	Mason, W.	Rockford	
	—	Masse, S. F.	Montreal	
	—	Masse, A. E., B.A.	Grande Ligne	
	—	Masse, G. N., B.A.	Grande Ligne	
	—	Matthews, J. G., M.A.	Vancouver, B. C.	
	1886	Matzitch, J. F.	Neustadt	June, 1886
	—	Mellick, H. G., B.D.	Emerson, Man.	July, 1897
	1896	Merrill, B. W., B.A., B.TH.	Guelph	June, 1898
	1881	Mihell, D. M., M.A., B.TH.	St. George	July, 1895
	1891	Miller, J.	Spring Bay, Manitoulin Island	May, 1900
	1865	Mitchell, C. N., M.A.	La Pay, Bolivia, S. A.	
	—	Mitchell, J.		
	1868	Moore, J. B.	Brownsville	April, 1899
	1888	Morgan, Henry	Beachville	
	1882	Moyle, J. E.		
	—	Mueller, F. A.	Leduc, Alta.	
	1890	Munt, Joseph	Kinmount	April, 1894
	1873	Murden, W.	Gladstone, Man.	
	1897	Murduck, Thos.	Clinton	Aug., 1898
	1871	Murdoch, A., M.A., LL.D.	Springford	Mar., 1900
	—	Myers, J. H.	Woolwich	
	1900	Newcombe, H. C., B.A.	Sawyerville	1900
	1887	Newton, L. W.	Norwich	Jan., 1894
	—	Norton, W. E.	Owen Sound	Feb., 1893
	1890	O'Neill, J.	Cheltenham	May, 1895
	—	Orton, W. E.	Springfield	1898

<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
1899	Pady, W. J., B.A., B.TH.	Toronto Junction	June, 1899
—	Parent, M. B., M.A.	Grande Ligne	
1898	Parke, A. R.	Ailsa Craig	Sept., 1900
1870	Parker, P. C., M.A.	Toronto, 429 Broadview Ave.	1890
1889	Palframan, W. L.	Lanark	April, 1899
1896	Palmer, W. H.	Cornwall	
1891	Parson, C. A.	De Cewsville	Mar., 1898
1898	Patterson, J. J., B.A.	Schomberg	Mar., 1899
1884	Peer, W.	Norwood	
—	Pengelly, J. H.	Woodstock	
—	Phillips, E.	Eglinton	
1894	Pocock, W., B.A.	Palmyra	
1899	Pollock, J.	Cannington	1899
1892	Puttenham, J.	Kemptville	June, 1899
1864	Prosser, W.	Ridgetown	June, 1894
1862	Porter, W. H., M.A.	74 Bismarck Ave., Toronto	
—	Priest, H. C., B.A.	Tuni, India	
1887	Pugsley, W., jr. (Evan'st)	392 Huron St., Toronto, Ont.	
—	Pugsley, W., Sr.	Port Dover	
—	Pilkey, J. C.	Onondaga	Sept., 1900
1895	Quinn, A. E.	Beamsville	Feb., 1900
—	Randall, L. M.	Mosa	
—	Ratcliffe, F.	Stouffville	
—	Redman, W. H.	Brighton	July, 1899
1896	Reeves, Jas. J., B.A., B.TH.	Paisley	Dec., 1898
1897	Reekie, A. B.	Oruru, Bolivia	
1863	Richardson, G., B.A.	Ottawa	
1899	Riggs, W. T., B.A.	Almonte	May, 1898
1898	Ritchie, T. N.	Melita, Man.	Nov., 1898
—	Roberts, C.	Walkerton	Nov., 1898
—	Robertson, G. F.	London	
—	Robinson, J.	Dalesville, Que.	Feb., 1900
1892	Robinson, T. C.	Gravenhurst	Nov., 1899
1883	Rock, G. C.	Perth	1892
1898	Rose, C. W.	Nelson, B. C.	Dec., 1898
1868	Ross, R.	Shoal Lake, Man.	
1898	Ross, J. J.	Chatham	Mar., 1898
—	Roughley, E. W.	Wood	
1898	Routledge, R., B.A., B.TH.	Oruru, Bolivia, South America	
—	Russell, E., B.A., B.TH.	Kingston	Sept., 1900
1899	Saunders, H.	Millbrook, B.C.	
1900	Saunders, A. J.	Attwood	1900
—	Saunders, H. H.	Saanich, B.C.	Dec., 1898
1893	Schmidt, R. A.	Hanover	Feb., 1892
—	Schunke, Wm.	Winnipeg, Man.	
1898	Schutt, C. H., M.A., B.TH.	Uxbridge	1898
1899	Scott, F. J., B.A.	Moosomin, N.W.T.	1899
1896	Scott, R.	Dutton	Oct., 1899
—	Scott, W. J.	Toronto, Ossington Ave.	Aug., 1898
1897	Scott, C. E., B.A.	Fort William	Oct., 1898
—	Scott, A. K.	Pembroke	Dec., 1899

ALPHABETICAL LIST OF MINISTERS.

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<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
1899	1895.... Segsworth, C.....	East Nissouri.....	1899
1899	1887.... Shaw, Hugh.....	Glamis.....	
1890	1889.... Shields, Thos.....	Leamington.....	Mar., 1898
1899	1897.... Shields, Thos., Jr.....	Hamilton.....	Nov., 1900
1899	1888.... Sheldon, S. S.....	Westmourt, Que.....	May, 1900
1898	1869.... Sherman, E. D.....	Harrow.....	
1899	1882.... Silcox, J. W.....	Waterford.....	
1899	1899.... Simmons, G. N.....	Athens.....	
1899	1890.... Siple, M. E.....	Watford.....	1899
1899	1899.... Sirrell, L. N.....	Midland.....	Nov., 1897
1899	—.... Smith, Eph.....	Vienna.....	
1899	1885.... Smith, J. M.....	Port Colborne.....	
1899	—.... Smith, J. T.....	Simcoe.....	
1894	—.... Smith, H.....	Walsh.....	
1899	1891.... Smither, J.....	Waterford.....	
1899	1893.... Smith, E. G., M.D.....	Yellamanchili, India.....	1895
1899	1898.... Sneyd, G. H., MA.....	Fonthill.....	Oct., 1897
1899	—.... Speller, H. C.....	Sarnia.....	Feb., 1895
1899	1893.... Spencer, Wm.....	New Sarum.....	Dec., 1898
1900	1874.... Spencer, D., F.R.G.S., LL.D.....	Brantford.....	
1900	1887.... Sowter, T. C.....	Marburg.....	
1900	—.... Sowerby, A. T., PH.D., LL.D.....	London.....	Oct., 1899
1899	1881.... St. Dalmas, A. E. De.....	Rosslard, B. C.....	
1898	—.... Stackhouse, W. T., B.A.....	Rosslard, B. C.....	Jan., 1899
1899	—.... Stillwell, J. R., B.A.....	Kinmount.....	Oct., 1900
1898	1895.... Stillwell, H. E., B.A.....	Vuyyuru, India.....	1895
1898	1890.... Stevens, W. H.....	Kingsville.....	1898
1898	1849.... Stewart, Alex.....	Durham.....	
1898	1839.... Stewart, Wm., D.D.....	St. George St., Toronto.....	
1898	1866.... Stobo, E. J., Sn.....	Quebec.....	
1898	1896.... Stobo, E. J., Jr., B.D.....	Popular Hill.....	July, 1899
1898	—.... Story, H.....	Wilkesport.....	
1898	—.... Sweet, H. C.....	Pilot Mound.....	
1900	1894.... Sycamore, J. C., M.A.....	Brockville.....	May, 1896
1899	1888.... Tapscott, F. T., M.A.....	Rat Portage.....	1898
1899	1898.... Telford, W. R., M.A.....	Paris Station.....	
1899	1886.... Tennant, John.....	Brantford.....	
1899	1897.... Terry, D. W., B.A., B.TH.....	Barnston, Que.....	1896
1899	1870.... Therrein, A. L.....	Montreal.....	
1899	—.... Therrein, L., B.A.....	Maskinonge.....	
1899	—.... Therrein, M. O.....	Sherbrooke, Que.....	
1899	1861.... Thomas, B. D., D.D.....	Toronto, Roxboro Ave.....	Oct., 1882
1899	—.... Thomson, J. T.....	Virgil.....	
1899	—.... Teal, J. H.....	Victoria, B. C.....	
1899	1899.... Tighe, W. B.....	Stonewall, Man.....	
1899	—.... Torrie, A. W.....	Norwood.....	Oct., 1900
1899	—.... Treadwell, W. H.....	Port Dover.....	
1899	1889.... Trickey, J.....	Port Colborne.....	Oct., 1900
1899	1880.... Trotter, J. E.....	St. Catharines.....	1896
1898	1893.... Trotter, R.....	Columbia, B. C.....	
1899	1889.... Vansickle, M.....	Nanaimo.....	

<i>When Ordained.</i>	<i>Name.</i>	<i>Post Office.</i>	<i>Date of Present Settlement.</i>
1898....	Vichert, J. F., M.A.	Victoria.....	Oct., 1899
—....	Vincent, W. C., B.A.	Winnipeg, Man.....	Oct., 1897
1890....	Vining, A. J.	Winnipeg, Man.....	
1882....	Walker, W. M., B.A.	London.....	Feb. 1891
1863....	Walker, W. S.	Tavistock.....	Nov., 1896
1887....	Walker, W.	Teeterville.....	1899
1884....	Walker, J. A. K., PH.B.	Peddapuram, Godavari Dist., India.	
1895....	Walker, E. S.	Sault Ste. Marie.....	June, 1899
1885....	Wallace, O. C.S., M.A., D.D.	Toronto, Chancellor McMaster University.....	
—....	Wallace, R.	Belleville.....	
1897....	Wallace, W. H.	St. Thomas.....	
1893....	Warnicker, J. B.	Beverley St., Toronto.....	Nov., 1897
1866....	Washington, J. H.	London.....	Sept., 1885
1886....	Watson, Thomas	Colborne.....	May 1892
1889....	Weaver, R.	Eden.....	Oct., 1900
1894....	Webb, J. R.	Point St. Charles, Que.....	April, 1898
1889....	Webb, George T.	Toronto.....	1900
1880....	Weeks, J. W.	Guelph.....	Dec., 1894
—....	Weeks, L. M., B.D.	Orillia.....	Feb., 1896
1886....	Weeks, W. W.	Toronto, Walmer Road.....	Jan., 1896
—....	Weeks, F. O.		
—....	Weir, W. C., B.A.	Carleton Place.....	
1857....	Welton, D. M., PH.D., D.D.	Toronto.....	Prof. T. B. C.
1900....	Welch, G. R., B.A.	Woodstock.....	1900
—....	Welton, H. P., D.D.	Toronto.....	Feb., 1895
1899....	West, B. H.	Ladner, B. C.....	
1894....	Whidden, H. P., B.A., B.TH.	Brandon, Man.....	
1895....	White, W. G.	Oshweken.....	1895
1900....	Whiteman, N. A.	Selkirk.....	1900
1887....	Williams, F.	Vienna.....	
1897....	Williams, Geo. E.		
1873....	Whyte, J. J.	Hamilton.....	
1900....	Wright, T. J.	Potton, Que.....	1900
1900....	Woodburne, A., M.D.	India.....	
1894....	Yorston, John	Dresden.....	Nov., 1899

SUMMARY OF FINANCIAL STATISTICS FOR 1899-1900, ALSO MANITOBA AND
NORTH-WEST, AND BRITISH COLUMBIA.

ASSOCIATIONS.	Pastoral Support.	Current Expenses.	Building and Repairs.	Home Missions.	Foreign Missions.	Grande Ligne.	Manitoba and North-West.	Educational.	Sunday School.	Other Denominational Objects.
Canada Central.....	\$ 9,152 51	\$ 2,776 82	\$ 3,759 28	\$ 937 50	\$ 1,055 15	\$ 373 01	\$ 418 76	\$ 77 00	\$ 391 08	\$ 437 66
Eastern.....	10,952 25	7,438 57	3,957 07	918 92	1,170 37	1,354 35	426 81	125 00	332 87	428 21
Episcopal.....	7,247 56	2,998 33	1,400 60	732 09	871 21	241 45	174 19	.....	890 16	211 65
Grande Ligne.....	9,864 35	3,688 54	5,304 87	936 46	849 75	300 82	466 75	85 34	1,231 50	1,242 71
Middlesex and Lambton.....	11,968 70	4,553 20	8,424 08	1,413 19	1,619 94	475 30	383 69	.....	494 83	567 36
Niagara.....	11,490 00	6,624 68	3,672 23	1,030 91	997 22	175 52	258 84	57 09	552 71	266 12
North.....	8,115 10	2,695 59	1,409 25	746 37	629 35	219 47	232 57	.....	971 36	272 17
Northern.....	6,989 35	2,266 59	3,431 73	605 31	579 04	204 44	183 36	88 25	811 59	172 33
Ottawa.....	14,509 39	3,570 21	6,501 38	1,799 62	1,929 66	700 28	801 80	78 76	926 89	2,054 97
Owen Sound.....	5,471 71	1,182 91	854 63	686 60	435 33	160 47	136 88	13 49	102 18	103 70
Oxford-Brant.....	15,930 24	7,118 88	5,337 87	2,727 74	3,382 84	1,490 50	1,430 46	49 53	719 50	1,036 59
Peterborough.....	6,958 11	3,968 76	1,372 85	681 31	771 25	273 68	224 90	.....	214 28	208 92
Toronto.....	20,803 08	18,823 99	20,194 42	4,874 69	5,140 42	1,266 95	1,868 13	342 26	1,302 86	2,969 89
Walkerton.....	4,772 67	1,083 16	1,082 88	502 36	474 94	176 53	163 12	5 92	5 00	79 71
Wellington.....	7,016 70	3,009 99	2,262 32	564 52	432 25	82 17	194 74	.....	682 02	83 65
Whitby and Lindsay.....	6,532 68	1,351 90	2,318 23	767 71	638 64	153 48	.....	.....	15 50	56 56
Man. & North-West.....	21,567 65	9,792 70	10,706 08	1,478 99	1,890 56	101 35	.....	567 95	1,659 03	1,802 00

Some items not given in these columns for Manitoba, etc. Grand total for all purposes, \$50,916.52.

British Columbia—Pastoral Support, \$9,408 85; total for Missions, \$2,903 65. Grand total for all objects, \$26,201.21.

Caticooke.....	22 28	9 18	5 00					10 51	3 64	5 75	5 00	
Dixville.....	40 00	4 75						26 00	13 00	2 00		
Kingsley Falls.....	4 50							1 50	1 50	3 65		
Montreal, First.....	130 10	30 00	28 11					79 70	30 00	43 70	50 00	
" Olivet.....	835 05	25 21	34 50	20 00				361 67	233 10	250 00		
" Grace.....	75 55	24 23	14 00					35 50	5 00	48 50	4 00	
" Pt. St. Charles.....	40 00							25 00	18 75			3 25
" Tabernacle.....	4 47		3 00					1 40		18 00		
Moe's River.....	8 45	4 83						25 75	8 50			1 84
Norton Mills.....	4 00							1 00				
Potton.....	6 34									1 00	2 10	50
Quebec.....	33 86	27 00						43 85		97 00	3 33	100 00
Sawyerville.....	33 00	14 03	8 33					70 00	7 85	34 60	112 45	15 00
Sherbrooke.....	52 00	10 90						29 40	11 08		40 48	18 00
Union S. S., Montreal.									7 00			
ELGIN ASSOCIATION:												
Aylmer.....	35 40	10 00	113 76	10 00				77 02	25 00	148 04	250 06	53 22
Calton.....	37 50	8 38	7 60					62 50		17 00	70 50	19 00
Dutton.....	10 00	12 00						15 25	2 00		17 25	3 30
Fingal.....	10 00		1 00					4 00		1 00		1 25
Gladstone.....	11 32	28 17						66 17	5 90	43 60	127 27	10 00
Jaffraye Calvary.....	3 34		1 20					7 00	3 20		3 35	1 70
Lafayette.....	88 00	4 95	80 77					46 40	2 50	89 57	138 47	27 33
Metabide and Bayham.....	31 00	12 60	19 00	10 00				43 65	7 00	30 00	68 05	5 13
Middlemiss.....	9 00							5 40			5 40	
New Sarum.....	18 50	3 25	27 10	1 00				8 25	3 00	42 75	59 00	3 05
Ouellet.....												
Port Burwell.....	16 50	1 00	13 25					15 10		16 40	31 50	11 00
Shedden.....	5 00	1 00	15 04						23 10		10 80	1 02
Sparta.....	14 75	8 03	16 95	1 00				21 30	2 73	18 80	42 92	16 47
Southwold, First.....	6 00	5 00						5 30	5 00		10 36	
" Second.....	10 54							5 21			5 54	
Springfield.....	4 00	75						2 21			2 25	
St. Thomas.....	41 45	7 00	113 93					111 43	15 74	118 80	245 97	
West Lorne.....	10 00	3 03	3 00								27 50	3 00
Yarmouth, First.....	4 00							5 00	4 75	6 50	16 25	2 40
GUELPH ASSOCIATION:												
Aston.....	9 34		8 55					10 84		8 55	19 39	1 42
Balfountain.....	22 04	2 32						24 85	2 10		20 95	1 50
Berlin, German.....												2 75
" English.....	63 75	6 22									21 00	
Brampton.....	22 50	4 90	28 40					32 74	4 39		48 74	
Chesham.....	32 56	3 20	53 23					18 65	1 90	67 50	88 05	16 80
East Nissouri.....	13 00		7 04					2 42	58 18		9 20	3 50
East Flamboro.....	11 25	3 59						42 55	1 00	9 30	10 05	1 05
Edmonton.....	27 00							29 40	1 40		38 00	6 18
Fin.....	12 25	3 10	8 50					21 50	1 41	8 50	31 41	5 80

GUELPH ASSOCIATION:

GUELPH ASSOCIATION :									
Acton.....	9 34	8 55	10 34	8 55	19 39	1 42	1 50		
Belfountain.....	22 64	2 32	20 35	2 10	3 00		2 75		
Berlin, German.....									
".....									
Brampton.....	6 37	6	32 74	4 39	11 61	48 74	21 22		
".....	38 75	4 02	18 65	1 00	67 50	88 05	16 80	3 50	
Cambridge.....	33 50	3 29	28 15	2 42	18 20	60 60	9 20	2 40	
East Niagara.....	13 00	7 04	42 35	1 00	9 30	58 85	10 05	1 05	
East Flamboro.....	11 25	3 50	29 40	1 40		38 80	6 18		
Elmington.....	27 00		3 00		8 50	9 00	1 20		
".....	12 25	3 10	21 50	1 41		31 41	5 80	1 20	

TABLE OF CONTRIBUTIONS.—Continued.

CHURCHES BY ASSOCIATIONS.	HOME MISSIONS.					FOREIGN MISSIONS.					GRANDE LIGNE.							
	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young Peoples Societies.	Total.	Churches.	S. Scho ls.	Circles and Bands.	Individuals.	Young Peoples Societies.	Total.	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young Peoples Societies.	Total.
GUELPH ASS'N.—Continued :																		
Fullarton.....	32 00	5 05				37 05	28 68		5 00			33 68	3 46	2 86				3 46
Galt.....	13 67	5 35	31 41			48 43	63 20	7 05	75 35			145 63	48 05	8 40				145 63
Georgetown.....	47 20	7 00	20 75			75 43	75 45	2 00	20 75			98 20	48 05	8 40				98 20
Guelph, First.....	19 45	4 55	55 97			79 97	16 50	2 50	75 42			94 42	23 48	5 25				94 42
Trinity.....	50 68	12 25	42 50			105 43	70 53	2 50	40 50			119 53	22 03	3 00				119 53
Hillsburg.....	21 78	16 35	14 75			52 88	5 55	3 00	14 80			23 45	4 80	3 00				23 45
Hesper.....	22 05	8 00	34 80			64 85	26 30	12 50	30 90			69 70	9 51	3 75				69 70
Orangeville.....	9 35	1 50	11 75			22 60	10 13	4 13	13 00		3 65	27 26	5 00	7 00				27 26
Preston.....	7 03					7 03	1 00					1 00	4 70			5 00		5 00
St. Mary's.....	44 20	5 49	15 41			65 10	46 15	1 40	39 25			86 80	9 00	2 40				86 80
Stratford.....	97 69	17 00	54 90			169 59	77 77	25 00	30 40		11 00	144 17	18 98	6 03	2 35			144 17
Tavistock.....	45 20	7 13				52 33	12 00					12 00	7 00	2 00				12 00
MIDDLESEX & LAMTON ASS'N:	5 83					5 83												
Ailsa Craig.....	52 65	10 03	11 25	100 00		173 93	97 85	3 65	39 00	25 00		165 50	21 00	5 00				165 50
Alvinston.....	27 30	11 75	2 55	8 00		48 60	7 21		4 29			11 50		3 45				11 50
Arkona.....	80 00	12 74		5 00		97 74	92 00	7 35				99 35	15 50	3 40				99 35
Brigden.....	7 00	3 40	9 25			20 65	2 00	1 00	0 21			12 21		3 05				12 21
Brooke.....	12 75	3 33	42 08			58 16	26 57	5 33	48 63			80 50						80 50
Brooke and Enniskillen.....	17 50	1 00	6 86			25 36	10 50		22 95			33 45	2 50					33 45
Calvary.....	4 50	2 00	27 75			34 25	12 00		30 00			42 00						42 00
Caradoc, Zion.....	0 00					0 00	12 45					12 45	1 50	1 00				12 45
Carleton Place.....	0 00	3 75				3 75	9 36					13 36		1 00				13 36
Denfield.....	19 25	4 68	14 00			38 93	42 72	13 25	19 64			75 61	11 00	6 70	13 00			75 61
East Williams.....	11 00	2 00	12 56			25 56	19 70					19 70		0 00				19 70
Forest.....	2 00					2 00	42 70		11 95			54 65		2 00				54 65
Komoka.....	16 30	6 60				22 90	36 00		4 00			40 00		1 20				40 00
Lobo.....	140 46	13 05	131 80			285 31	100 28	34 86	194 08		19 50	338 23	20 32	12 00				338 23
London, Talbot St.....	100 00	20 68	158 77			279 45	284 40		171 98		28 16	456 38	50 00	22 30			2 50	456 38
" Adelaide St.....																		
" Egerton St.....																		
" South.....							205 65	13 00	67 76			266 41	10 00	17 00				266 41
" Maitland St.....							6 10	13 17	87 74			107 01	6 30	10 00				107 01
Marthaville.....	79 42	51 56				131 98	2 70		3 18			5 88	4 00					5 88

CONTRIBUTIONS.

	7 10	2 93	14 99	1 85	16 84	3 8
McGillivray	5 30	1 85	44 40	1 85	44 40	3 8
Mount Bridges	4 90	1 00	10 12	1 71	11 03	11 75
Noore	4 90	1 00	7 75	3 00	1 00	21 13
Oil Springs	8 95	5 00	50 01	5 00	97 07	10 50
Parish	8 00	5 00	6 75	12 00	40 76	18 75
Parkhill	33 10	5 00	6 75	8 00	12 00	4 50
Plympton	18 22	14 75	31 30	11 43	108 34	22 00
Pollar Hill	117 70	12 35	92 30	11 43	108 34	22 00
Sarnia	48 25	5 00	43 55	4 00	9 45	23 07
Sarnia Township	65 50	11 90	173 00	9 05	27 20	23 85
Sirathroy	5 00	1 65	9 25	5 00	1 50	1 50
Theford	6 00	1 45	3 20	2 50	4 28	2 25
Utoxteter	10 95	1 00	49 00	2 00	7 00	1 50
Watford	14 00	7 50	13 03	40 12	58 00	1 85
West Nissouri	30 16	1 02	13 03	40 12	53 75	13 00
Wyoming						
GEARA & HAMILTON ASSN						
Beamsville	7 61	20 45		50	33 75	5 00
Blairbrook	28 00	5 47		6 10	6 10	6 10
Barlington						
Brant	11 01	2 42				
Caistor	15 00	4 15	14 00			
Caledonia	4 30	8 50				
Canboro	3 70	1 00				
Cayuga North	8 00	1 13	4 00	1 25	5 25	2 00
Dundas	3 95	4 70	3 00			
Dundas	31 00	8 75	25 00	3 25	40 19	5 00
Dunnville	48 03	48 25	11 25	11 15	22 44	5 00
Fonthill	18 20	14 80				
Freelton	8 03	2 00				
Grimshy	20 00	7 00	7 75	67 50	7 25	10 00
Hamilton, James St.	146 81	15 00	170 04	15 00	140 90	34 15
Ferguson Ave.	18 68	2 33	5 41	5 41	5 41	5 41
Victoria Ave.	34 17	23 86	15 42	23 40	52 10	5 00
Herkimer St.	20 88	6 00	15 00	31 03	11 00	1 20
Wentworth St.	11 04	8 26	30 94	32 09	34 85	15 00
Marshallville	18 00	4 60	6 00	2 00	2 00	2 00
Niagara Falls South	34 00	4 00	7 08	3 00	6 50	7 85
Port Colborne	20 90	4 75	2 00	5 00	10 58	3 35
Quebec	12 05	10 00	5 00	14 00	24 00	3 70
Rushville Centre	40 00	4 12	2 50	1 50	4 02	5 90
Sherbrooke	4 40		0 45		12 45	1 50
St. Catharines	65 00	1 00	16 50	1 00	17 50	1 25
St. Catharines, Queen St.	25 25	11 50	28 43	27 30	370 15	17 75
Lyman St.	27 01	25 00	28 43	27 30	66 12	2 85

TABLE OF CONTRIBUTIONS.—Continued.

CHURCHES BY ASSOCIATIONS.	HOME MISSIONS.				FOREIGN MISSIONS.				GRANDE LIGNE.				
	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.	Total.
NIAGARA & HAMILTON—Cont'd:													
St. Catharines, Geneva St.	5 00	5 00	.....	.....	.....	5 00	.....	.....	.....	.....	.....	.....	5 00
Thorold	10 00	2 75	.....	.....	.....	12 75	11 10	5 00	.....	.....	.....	13 50	1 00
Tyneside	20 08	8 00	.....	.....	.....	28 08	2 75	3 00	.....	.....	.....	5 75	4 00
Virgil	9 00	3 35	.....	.....	.....	12 35	.....	.....	.....	.....	.....	.....	2 50
Waterdown	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Westover	8 00	2 00	4 00	.....	.....	14 00	4 00	2 00	44 00	.....	.....	46 00	.....
Windecker	4 00	.....	.....	.....	.....	4 00	.....	.....	3 00	.....	.....	7 00	.....
NORFOLK ASSOCIATION:													
Bloomsburg	5 00	.....	14 00	.....	.....	19 00	.....	.....	13 00	.....	.....	13 00	.....
Boston	67 00	5 03	56 85	.....	.....	122 88	59 00	5 00	90 50	.....	.....	163 50	5 00
Cheapside	2 40	2 52	20 60	.....	.....	25 52	3 15	4 00	6 23	.....	.....	13 38	.....
Courtland	9 02	1 50	.....	.....	.....	10 52	14 00	6 00	.....	.....	.....	20 00	.....
Cultus	.....	.....	.....	.....	.....	.....	7 50	.....	3 00	.....	.....	10 50	1 00
Delhi	57 00	1 85	10 50	.....	.....	69 35	57 50	.....	28 00	.....	.....	85 50	.....
Decewville	17 00	.....	7 60	.....	.....	24 60	8 00	.....	9 28	.....	.....	17 28	.....
Eden	4 80	3 70	.....	.....	.....	8 50	13 90	1 30	.....	.....	.....	15 20	.....
Erie View	8 00	.....	.....	.....	.....	8 00	10 00	.....	.....	.....	.....	10 00	.....
Forestville	11 23	4 33	2 50	.....	.....	18 06	12 45	.....	7 50	.....	.....	19 95	58
Glen Meyer	14 20	1 68	.....	.....	.....	15 88	.....	.....	.....	.....	.....	15 88	.....
Goshen	2 00	.....	.....	.....	.....	2 00	10 60	.....	.....	.....	.....	10 60	.....
Houghton, First	12 50	3 60	1 70	.....	.....	17 80	26 00	.....	18 70	.....	.....	44 70	.....
Houghton, Second	1 72	.....	.....	.....	.....	1 72	.....	.....	.....	.....	.....	1 72	.....
Hagersville	20 00	2 25	10 00	25 00	.....	47 25	4 10	.....	13 70	.....	.....	61 95	2 33
Hartford	.....	2 00	11 00	.....	.....	13 00	9 00	.....	30 00	.....	.....	39 00	.....
Langton	3 03	1 50	12 75	.....	.....	17 28	13 36	1 00	10 00	.....	.....	24 36	1 00
Langton, Second	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
London	11 31	2 45	.....	.....	.....	13 76	.....	.....	.....	.....	.....	13 76	.....
Middleton, North	10 04	2 45	.....	.....	.....	12 49	.....	.....	.....	.....	.....	12 49	.....
Middleton, South	10 04	2 45	.....	.....	.....	12 49	.....	.....	.....	.....	.....	12 49	.....
Port Rowan	4 00	1 00	15 15	.....	.....	20 15	1 00	16 67	.....	.....	.....	17 67	1 00
Pine Grove	4 00	.....	.....	.....	.....	4 00	.....	.....	.....	.....	.....	4 00	1 00
Round Plains	4 65	2 27	.....	.....	.....	6 92	4 42	.....	12 00	.....	.....	16 42	.....
Selkirk	5 70	5 00	4 68	.....	.....	15 38	0 37	.....	3 24	.....	.....	18 61	1 00
Simcoe	30 67	9 42	32 00	.....	.....	72 09	55 18	7 50	41 30	.....	.....	104 07	28 00
St. Williams	3 30	2 30	8 10	.....	.....	13 70	.....	.....	.....	.....	.....	13 70	1 80

CONTRIBUTIONS.

	6 51	3 70	5 20	2 50	2 50	1 12	1
Teterville							
Townsend Centre	4 50	5 50			29 62	17 00	1 00
Tyrrill	28 12	1 30			52 42	16 00	2 00
Village	27 05	20 00			70 95	20 00	3 00
Villa Nova	58 30	8 70			107 18		
Wardford	40 80	4 00	43 71		1 50		
Walsh	4	1 00	50				
NORTHERN ASSOCIATION							
Barre	44 55	6 37	36 02		98 48	22 80	2 47
Bell Ewart	11 50	3 40			1 00		
Blue Mountain	31 00	6 00			30 60		
Bracebridge	33 06	3 60			41 50	9 32	
Burk's Falls	23 72	13 00	17 00		41 35	18 50	2 00
Collingwood	40 00	7 30	20 90		28 25	6 75	5 00
Clemons	31 40	19 05	17 00		2 00	2 00	
Clemons	5 00				13 80	6 00	1 80
Doe Lake	10 25	2 00	5 30		7 00	5 00	
Elmvale	10 00				31 00	8 57	13 40
Fort William	33 00	3 00	20 45		8 20		2 20
" Mission	7 00				10 50		3 00
Fort Francis	5 66	4 40	13 90		25 00	8 00	
Gravenhurst	2 00				49 54	4 30	
Loch Eri	19 51	8 80	7 50		4 15		
Marchmont	4 00				3 00		
Medora	30 00	6 75	22 00		4 50		
Nidland	14 85	1 20			17 00		
Niessing	19 80	17 78			4 60		
North Bay	10 30				34 04	14 90	
" Mission	1 31				14 18	6 50	
Orillia	10 00	2 38			18 05		
Oro, East	4 25				2 25		
" West	8 00				1 01		
Perry Sound	17 82	6 21	11 50		3 00		
Port Arthur	30 00	10 00	45 50		15 00	5 00	1 00
Port Portage	30 00				12 00	10 00	
Schreiber					11 55	19 11	
Sault Ste. Marie	47 75	18 50	11 00		5 00		
Spring Bay (Manitoulin)	11 25				12 75	6 25	
Stuyart	30 00	8 25	5 70		24 70	8 00	36
Stuyart	7 00	3 50	23 00		15 00		
Stroudville	6 00	4 50	5 75		10 75		
Sundridge	49 00				10 64		
Uthoff	12 75				9 18	3 10	1 07
OTTAWA ASSOCIATION							
Avoca	4 50	3 04			1 00		
Breadalbane	12 63				47 98	31 20	2 45
Billerica	71 00	6 50	3 87		58 35	8 75	8 25
Buckingham	70 55	12 10			5 00		

TABLE OF CONTRIBUTIONS—Continued.

CHURCHES BY ASSOCIATIONS.	HOME MISSIONS.						FOREIGN MISSIONS.						GRANDE LIGNE.					
	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.
OTTAWA Ass'n—Continued:																		
Canana.....	9 50						35 00		32 80			67 00		3 50				
Clarence.....	72 00								4 00			2 50		1 65				
Clarendon.....	28 00	5 00						2 50				4 00		3 50				
Cumbarland.....	9 00																	
Dalesville.....	13 60	1 70					15 96		8 00			15 96		3 55				
Dempsey.....	13 60	2 00					22 51	4 18				34 69		3 71				
Dominionville.....	41 70	72 00					31 00	1 00	8 50			40 50						
Dunbar.....	8 00																	
East Templeton.....	22 00																	
Grenville.....	84 00		11 00				29 00		11 00			40 00		6 75				
Kemptville.....	41 20	2 05	5 00				16 60	17 00				33 60		15 00				
Kenmore.....	151 00	12 50					50 00	5 50			5 00	60 50		40 25	4 00			
Lachute.....	57 75	5 20	5 00				13 00	6 00	10 50			26 50		6 00				
Maxville.....	15 00		1 50				7 75		9 20			16 95		3 10	1 30			
Mulgrave.....	35 15	5 16	21 00				11 00					11 00		4 00				
North Clarendon.....																		
North Nation Mills.....	30 00	2 00					6 85	1 00				7 85		1 59				
Ormond.....	103 80	7 10					104 54					164 54		79 42				
Osgoode.....	197 80	4 72		5 00			103 55	1 15	63 95		1 50	170 15		45 06	2 30			
Onabrook.....	34 42	3 33					25 00					25 00		2 50				
Ottawa, First.....	427 18	18 47	115 40	75 00			314 50	18 47	163 50	55 00		551 47		78 18	8 25	117 00		
Ottawa, ".....	260 25	31 68	32 00				221 50	17 84	54 00	100 00		393 44		15 38				
" ".....	103 53	7 00					21 50	0 00	5 00			32 50		8 50				
South Ave.....																		
Painneville.....	15 00	2 30					5 70	1 15				6 85		1 90	1 10			
Parkin's Mills.....	3 00																	
Riceville.....	51 80	10 50	7 75				8 00					8 00				2 00		
Roxborough.....	20 00		4 00				15 00		73 00			88 00		18 62				
South Gower.....	45 75						26 00		8 00			34 00						
South Indian.....	19 86						11 48					11 48		12 50				
St. Amadee.....	28 30	1 70					5 00					5 00		1 76				
Thurso.....	38 36	10 00	20 32				39 81	15 28	40 75			95 84		22 75	5 00			
Vankleek Hill.....	41 60	4 00	8 00				119 50	5 00	15 00			139 50						
Winchester.....	58 71	3 60	12 00				103 00	7 74	24 00			134 74		22 10	5 15			

CONTRIBUTIONS.

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OWEN SOUND ASSOCIATION:

Bayview	20 31	2 75	2 70	4 16	1 16	1 00	6 32	4 50	79
Bentick	25 00	8 99	11 00	5 50	9 00	14 90	5 00	1 80
Burgoyne	21 00	3 74	8 00	.....	.....	.....	22 00	.....	.....	.....	.....
Cape Rich	29 75	.....	.....	.....	6 60	.....	10 80	5 80	1 50	.....	.....
Chesley	12 00	2 96	4 50	.....	5 60	.....	10 80	5 80	1 50	.....	.....
Daywood	40 00	10 00	25 10	.....	17 60	4 35	46 95	14 88	4 00	.....	.....
Drum	25 00	4 75	5 00	.....	17 80	3 25	26 80	5 03	1 70	.....	.....
Edenale	30 31	5 85	8 30	.....	12 30	2 50	21 05	4 50	.....	.....	.....
Flintston	11 50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Glenig Center	10 35	1 45	.....	.....	4 04	.....	.....	3 96	1 00	.....	.....
Hayworth	18 25	1 23	.....	.....	27 60	2 25	40 25	9 00	.....	.....	.....
Keady	86 00	8 15	6 00	.....	6 00	1 00	7 00	.....	1 00	.....	.....
Mar	9 00	3 03	.....	.....	.....	.....	3 65	6 65	.....	.....	.....
Meaford	36 00	2 00	.....	.....	20 65	6 50	33 15	13 55	.....	.....	.....
Morley	15 50	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Bruce	34 15	4 35	6 50	.....	.....	.....	.....	.....	.....	.....	.....
Orchardville	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Owen Sound	144 50	16 72	46 03	10 00	344 05	6 00	434 70	40 18	11 75	.....	.....
Paisley	30 00	8 00	24 15	.....	70 80	67 13	143 93	33 85	.....	.....	.....
Port Elgin	43 75	2 75	12 80	.....	16 35	12 80	29 15	4 68	3 00	.....	.....
Priceville	20 01	.....	.....	.....	4 00	.....	4 00	.....	.....	.....	.....
Purple Valley	3 50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sauble Falls	6 57	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sullivan	21 00	2 00	50	.....	3 25	1 50	8 70	4 50	.....	.....	.....
South Sydenham	13 17	1 66	4 00	.....	6 60	.....	8 50	2 06	.....	.....	.....
Tara	40 00	1 30	.....	.....	6 00	1 00	25 55	14 50	3 72	.....	.....
Warion	24 20	3 50	10 45	.....	15 00	2 55	7 10	3 50	.....	.....	.....
Woodford	23 75	.....	.....	.....	7 10	.....	.....	.....	.....	.....	.....
OXFORD-BRANT ASSOCIATION:											
Ancaster	4 65	.....	.....	.....	4 60	.....	6 60	.....	.....	.....	.....
AVC	18 46	6 52	14 08	.....	28 91	2 60	39 85	.....	3 35	.....	.....
Beachville	355 53	7 12	321 00	8 10 00	1020 91	928 00	2,598 01	383 12	8 24	.....	.....
Brantford, First	113 71	142 24	15 00	.....	241 07	.....	482 31	26 35	.....	.....	.....
" Calvary	20 00	25 40	71 25	.....	20 00	5 68	107 73	28 63	10 00	.....	.....
Brownsville	35 50	34 60	6 75	.....	23 03	11 63	42 66	14 00	16 25	6 64	.....
Burford	19 32	3 00	23 25	.....	16 30	.....	43 48	5 08	1 11	.....	.....
Burgessville	37 00	3 00	37 50	.....	55 82	24 00	79 02	.....	.....	.....	.....
Burich	18 00	.....	31 50	.....	19 10	4 00	80 35	.....	1 00	.....	.....
Drumbo	17 22	1 00	.....	.....	14 00	1 15	15 15	.....	.....	.....	.....
Gables	5 65	5 00	4 00	.....	12 75	.....	32 75	2 60	.....	.....	.....
Governor's Road	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hatchley	6 50	60 18	110 27	6 00
Ingersoll	21 08	19 61	44 25	15 00	14 00	30 09	2 50

CONTRIBUTIONS.

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	5 00	2 60	5 00	3 15	8 15	3 00	8 15	3 00	5 00
Cramah...	12 00	14 80	5 40	10 50	19 80	10 37	2 30	12 00	
Dummer...	9 72	1 00	12 00	35 64	01 80	9 54		12 00	
Gilmour Memorial...	47 50	12 15	35 38	6 00	183 30	33 25	7 70	5 90	
Haldimand	10 00	1 55	14 82		41 04				
Have-lock									
Indian River	9 80	23 68	50 25	35 64	01 80	9 54			
Lakefield	12 00	2 25	10 05	10 20	10 02	6 33			
Norwood	13 50		16 20	1 25	10 02				
Oak Lake (Church) y St.	120 91	91 00	131 14	261 62	163 43	226 45	1 50	7 50	
Peterborough Park St.	10 00	1 23	16 00	12 75	8 59	10 75	41 09	4 86	
Port Hope	4 20	15 03	48 50	92 11	23 15	238 10	49 85	25 00	
Salwyn	3 35	6 23	12 25	12 25	2 00	6 23	20 43	5 50	
Stirling	3 35	1 05					7 60	2 40	
Stirling	3 13						3 75		
Wassaw	7 10	3 30	33 47	33 47	33 47	3 98			
Toronto Association									
Aurora	31 00	20 21	22 00	20 85	2 50		23 35	3 30	1 85
Baker Hill	4 61	1 57		9 60			9 60		
Bathurst	15 25			15 06			30 05	5 00	3 00
College St.	5 75	1 37					2 35		
East Beaver	3 00			3 30			3 30		
Highfield	17 00	1 00		3 56			3 56		75
King, Bethel	22 00	2 56	41 34	36 30	41 19		77 49	9 25	3 55
" " First	19 00							1 00	
" " Second	10 00	7 15					78 75		
Markham, Second	16 79	2 61	34 80	32 80					
Schomberg	19 20	3 50							
Toronto Jct., Ann the St.	21 65	5 75	20 22	8 00			28 00	4 13	5 35
" " Birch Ave	20 82								
" " Royce Ave	10 00	3 00							
Toronto, Beve ley St.	18 25	10 61	71 97	4 88			4 88		
" " Bloor St.	835 54	75 00	259 60	39 61	9 00	88 85	135 40	9 62	
" " College St.	287 91	16 85	77 10	1075 38	89 67	350 01	2911 10	322 74	00 00
" " Dovercourt Rd.	132 35	36 50	55 79	355 34	92 10	100 53	554 97	4 88	11 10
" " First Avenue	11 78	20 59	41 35	109 15	70 46	76 68	154 97	26 84	20 00
" " Imma del	197 27	4 86	55 1500 00	114 49	7 60	130 76	378 14	24 50	6 00
" " Jarvis St.	178 86	175 00	563 18	2027 43	165 66	675 47	1475 56	108 65	810 10
" " Kenilworth Ave.	5 00	4 37	13 94	2027 43	165 66	675 47	286 56	238 02	75 00
" " Memorial	16 28	8 00	19 00	13 85	55 00	20 74	89 50		5 00
" " Ossington Ave	5 00	25 11	33 70	13 11	5 00	13 00	28 03	1 20	5 00
" " Parliament St.	2 20			6 55	31 52	46 41	31 11	8 00	1 00
" " Queen St.	95	2 08	23 02	1 06	3 86	26 76	89 48	5 00	8 56
" " Sheridan Ave.	1340 17	40 00	145 91	1563 78	89 61	175 33	31 68	2 00	
" " Walmer Rd.	34 11	22 60	54 96	16 00	40 91	59 98	4628 75	207 22	25 03
" " Christie St. Mis	10 15			16 00			116 89	10 05	2 75
" " Western	17 45	15 00	28 81	25 50	6 00	29 80	5 96	18 00	2 25
Weston									
York Mills							62 30	9 00	5 00

TABLE OF CONTRIBUTIONS.—Continued.

CHURCHES BY ASSOCIATIONS.	HOME MISSIONS.						FOREIGN MISSIONS.						C. LIGNE.					
	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.	Churches.	S. Schools.	Circles and Bands.	Individuals.	Young People's Societies.	Total.
WALKERTON ASSOCIATION :																		
Attwood.....	44 93	17 29	13 34	.....	.....	.....	50 19	5 50	13 29	.....	.....	68 98	10 15	10 00	.....	.....	.....	.....
Base Line.....	22 76	1 30	.....	.....	.....	.....	11 00	1 57	.....	.....	.....	12 50	.....	.....	.....	.....	.....	.....
Carick.....	8.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Clinton.....	39 35	7 20	10 50	.....	.....	.....	6 00	7 70	10 00	.....	.....	28 70	8 00	2 85	.....	.....	.....	.....
Farewell.....	21 00	8 80	14 17	.....	.....	.....	35 00	4 00	12 03	.....	.....	51 03	15 50	3 85	.....	.....	.....	.....
Glammis.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	63 10	12 80	.....	.....	.....	.....
Hanover.....	42 50	7 50	.....	.....	.....	.....	4 00	.....	.....	.....	.....	4 00	1 75	1 20	.....	.....	.....	.....
Howick.....	64 18	3 38	.....	.....	.....	.....	35 03	1 00	12 30	.....	.....	56 70	7 21	.....	.....	.....	.....	.....
Kentworth.....	30 00	6 00	7 00	.....	.....	.....	5 00	2 00	10 00	.....	.....	18 00	3 00	2 00	.....	.....	.....	.....
Kinardine.....	33 50	3 49	15 15	.....	.....	.....	19 00	1 13	20 03	.....	.....	40 13	12 00	.....	.....	.....	.....	.....
Listowel.....	42 05	2 02	85 77	.....	.....	.....	15 05	.....	117 95	.....	.....	132 00	16 25	2 15	.....	.....	.....	.....
Mt. Forest.....	43 58	9 71	.....	.....	.....	.....	17 15	5 65	.....	.....	.....	24 83	6 00	2 50	.....	.....	.....	.....
Palmerston.....	53 00	4 65	.....	.....	.....	.....	12 00	3 00	.....	.....	.....	15 00	14 00	.....	.....	.....	.....	.....
Ripley.....	10 00	.....	.....	.....	.....	.....	4 00	.....	.....	.....	.....	4 00	2 25	.....	.....	.....	.....	.....
Teeswater.....	.....	19 00	.....	.....	.....	.....	.....	19 00	.....	.....	.....	19 00	.....	.....	.....	.....	.....	.....
Tiverton.....	112 50	9 00	31 00	10 00	.....	.....	96 00	9 00	23 50	.....	.....	128 50	31 00	2 00	.....	.....	.....	.....
Walkerton.....	23 30	6 00	31 83	.....	.....	.....	49 33	2 70	31 82	.....	.....	83 85	14 52	3 24	.....	.....	.....	.....
Wingham.....	8 07	1 35	17 36	.....	.....	.....	12 46	1 79	17 85	.....	.....	32 10	7 47	2 00	.....	.....	.....	.....
WESTERN ASSOCIATION :																		
Aldboro.....	12 00	2 65	12 90	.....	.....	.....	3 50	.....	8 97	.....	.....	12 47	.....	.....	.....	.....	.....	.....
Bethlehem.....	12 20	.....	.....	.....	.....	.....	2 50	.....	.....	.....	.....	2 50	1 00	.....	.....	.....	.....	.....
Bethlehem.....	49 92	2 90	10 00	.....	.....	.....	.....	10 00	.....	.....	.....	10 00	9 15	3 42	.....	.....	.....	.....
Bothwell.....	18 00	7 06	12 00	.....	.....	.....	3 00	.....	9 00	.....	.....	18 00	24 07	5 70	.....	.....	.....	.....
Brooker.....	5 00	2 75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cedar Springs.....	6 17	4 18	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 01	85	.....	.....	.....	.....
Chatham.....	59 67	13 34	27 04	.....	.....	.....	64 94	17 07	65 70	.....	.....	186 14	25 95	3 61	.....	.....	.....	.....
Colchester.....	15 00	10 60	23 65	.....	.....	.....	35 50	87	23 05	.....	.....	59 42	4 60	4 60	.....	.....	.....	.....
Coatsworth.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Dresden.....	.....	3 38	.....	.....	.....	.....	4 50	75	.....	.....	.....	5 45	2 67	1 25	.....	.....	.....	.....
Euphemia.....	12 60	2 55	.....	.....	.....	.....	21 00	.....	.....	.....	.....	21 00	1 37	.....	.....	.....	.....	.....
Flores.....	10 35	3 50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Harvey.....	11 00	3 45	.....	.....	.....	.....	13 25	.....	.....	.....	.....	13 25	11 00	3 25	.....	.....	.....	.....
Harvey.....	16 30	10 03	12 20	.....	.....	.....	34 77	2 00	17 02	.....	.....	51 79	7 00	5 52	.....	.....	.....	.....
Kingsville.....	20 73	5 05	.....	.....	.....	.....	15 90	5 00	.....	.....	.....	20 90	4 05	.....	.....	.....	.....	.....
Leamington.....	40 73	7 00	.....	.....	.....	.....	12 72	.....	.....	.....	.....	42 72	3 61	.....	.....	.....	.....	.....
Louisville.....	8 00	4 77	.....	.....	.....	.....	12 00	2 70	.....	.....	.....	14 70	4 63	1 23	.....	.....	.....	.....

CONTRIBUTIONS.

Palmyra.....	25 00	5 67	43 83	1 75	7 55	30 00	75 58	12 50	1 54	51 70	7 00	5 52
Rt. Georgetown.....	35 75	11 40	21 75	7 06	5 56	5 77	91 34	21 80	5 84	20 50	4 65	5 03
Rodney.....	6 25	3 61	4 25	3 70	4 25		7 95	15 95	3 00	42 72	3 90	5 07
Thamesville.....	20 15	6 50	17 50	22 60	2 50	10 00	35 10	15 95	2 00	14 70	4 65	1 35
Thorncliffe.....	8 60			14 56	1 40		15 96					
Wallaceburg.....	9 85		11 23	21 36	2 47	13 95	37 78		1 83			
Wheatley.....	8 00	3 70	23 89	35 50	5 56	33 59	75 95	7 36	4 43			2 01
Wilkesport.....	16 00	3 80	8 25	4 70	1 13	41 25	90 48	7 00	1 25			
Windsor.....	18 07	12 50		7 00			7 00	26 90	1 50			
Zinc.....	3 50			13 25			13 25	9 86				
WHITE & LINDSAY ASS'N:												
Brooklin.....	42 50	4 00	29 85	27 00		29 85	56 85		5 50			
Bobbygeon.....	17 00	7 60	1 00	5 75	9 50	50	15 75	2 00				
Brook.....	2 03	1 00		4 00			4 00					
Claremont.....	90 65	16 00	31 00	74 50	4 00	37 00	115 50	12 00	3 00			
Cannington.....	63 00	2 00		10 00			10 00					
Fennell Falls.....	79 00	1 75	23 25	3 05		13 00	13 00					
Goodwood.....	5 03	3 45	4 00		7 00		10 95	4 00	1 75			
Greenbank.....	12 05			3 25		4 50	7 75					
Green River.....	10 00	50	6 35	35 00			35 00					
Kinnmount.....	87 40			213 23		82 16	1 095 39	53 74	4 43			
Lindsay.....	286 23		46 75 900 00	7 00			11 75					
Manila.....	35 25	3 05		11 75			15 00					
Markham, First.....	17 07	5 20		8 00	2 00	5 00	15 00	8 00	2 50			
Oshawa.....	21 00	8 00	12 50									
Pickering.....			15 80									
Port Perry.....	38 35	1 00	14 25	12 45	2 10	14 25	28 80					
Realville.....	30 00	2 75	16 65	14 18	1 00	8 20	23 38	5 00				
Southville.....	30 80		24 05	21 90		14 40	30 30					
Swachville.....	28 95	2 00										
Sunderland.....	27 05											
Urbidge.....	11 00	5 00										
Whitby.....	5 01	1 15	9 00	14 00	3 30	30 00	56 00					
Whiteale.....	31 40	5 18	12 10	19 03	1 06	8 80	19 56		2 00			
Windsor.....	14 60		6 00	10 00	12 00		22 09		2 80			
GRAND LIGNE ASSOCIATION:												
Chatham.....												
Elgin.....												
Grand Ligne.....												
Manville.....				11 25			11 25					
Montreal.....				20 40			20 40					
Maskinonge.....				22 33			22 33					
Quebec.....				15 00		5 00	15 00					
Roxton Po d.....				5 00			5 00					
Sorel.....				13 13			13 13					
St. Constant.....												
St. Pie.....												
Waterloo.....												

SUMMARY OF STATISTICS OF BAPTIST CHURCHES THROUGHOUT THE WORLD.

COUNTRIES.	Churches.	Pastors and Mis- sionaries.	Members	Scholars in Sunday Schools.	Baptisms.
EUROPE.					
England, Wales, Scotland, Ireland, and Channel Islands.....	2,697	1,951	35,218	525,533	16,805
Austria-Hungary.....	5	9	4,623	1,323	90
Belgium.....	3	3	142	45	24
Denmark.....	28	22	3,588	4,014	256
Finland.....	31	31	1,758	766	116
France.....	52	26	2,189	503	115
Germany.....	134	132	27,991	18,034	2,121
Holland.....	18	10	1,360	1,874	68
Italy.....	64	70	1,430	1,407	175
Norway.....	26	22	2,127	1,257	173
Roumania and Bulgaria.....	5	6	483	469	44
Russia, including Poland.....	98	72	19,103	6,152	980
Spain.....	6	4	200	.....	18
Sweden.....	564	703	39,133	43,905	2,032
Switzerland.....	8	8	916	829	124
	3,739	3,069	460,261	606,111	23,141
ASIA.					
Ceylon.....	103	6	1,055	1,361	13
China.....	369	168	7,825	1,506	1,228
India, including Burmah and Assam.....	1,104	617	109,089	40,943	6,732
Japan.....	21	59	1,680	2,595	200
Palestine.....	5	2	96	85	5
	1,602	852	119,745	46,490	8,178
AFRICA.					
South.....	34	37	3,043	2,874	200
Central.....	34	85	1,743	2,682	396
West.....	41	5	1,813	2,651	214
St. Helena and Cape Verdes.....	2	2	101	111	.....
	111	129	6,700	8,318	810
AMERICA.					
Dominion of Canada—					
Canada.....	546	424	48,184	36,234	2,605
Nova Scotia, New Brunswick and Prince Edward Island.....	409	243	50,463	28,161	1,677
United States.....	49,704	33,716	4,386,608	1,628,971	198,432
Mexico.....	32	24	1,132	500	101
West Indies and Central America.....	305	98	44,077	29,284	1,738
South America.....	16	22	1,289	420	315
	51,012	34,527	4,531,758	1,823,570	204,868
AUSTRALASIA.					
New South Wales.....	34	24	2,793	3,671	267
New Zealand.....	32	24	3,256	4,770	166
Queensland.....	28	25	2,159	3,494	78
South Australia.....	59	32	4,270	6,959	208
Tasmania.....	12	8	597	1,152	69
Victoria.....	65	52	5,999	9,937	464
Western Australia.....	6	4	187	.....	.....
	236	169	19,261	29,983	1,252

NOTE. - In totals for Sunday Schools, Manitoba and the North-West is not included, but give Ontario, Quebec and British Columbia.

TOTALS.

COUNTRIES.	Churches.	Pastors and Missionaries.	Members.	Scholars in Sunday Schools.	Baptisms.
EUROPE.....	3,739	3,069	460,261	606,111	23,141
ASIA.....	1,602	852	119,745	46,491	8,178
AFRICA.....	111	129	6,700	8,318	810
AMERICA.....	50,994	34,502	4,530,248	1,724,338	204,333
AUSTRALASIA.....	236	169	19,261	29,983	1,252
GRAND TOTALS, 1898.....	56,682	38,721	5,136,215	2,414,241	237,714
" " 1895.....	50,978	33,236	4,705,953	2,251,022	245,037
" " 1892.....	46,512	30,548	4,136,152	2,002,877	216,349
BRITISH EMPIRE.					
Great Britain, Ireland and Channel Islands.....	2,697	1,951	355,218	525,533	16,805
Dominion of Canada.....	937	642	97,142	65,163	3,747
India and Ceylon.....	1,207	623	110,144	42,305	6,745
Australasia.....	236	169	19,261	29,983	1,252
Other Colonies.....	318	103	43,196	30,829	1,820
FOREIGN COUNTRIES.....	51,287	35,233	4,511,254	1,720,428	207,345
GRAND TOTALS, 1898.....	56,682	38,721	5,136,215	2,414,241	237,714
" " 1895.....	50,978	33,236	4,705,953	2,251,022	245,037
" " 1892.....	46,502	30,548	4,136,152	2,002,877	216,349

NOTE.—This summary is corrected to the year 1898. The sources from which it has been compiled are the returns from the English Churches, collected principally through the Associations; the statistics supplied by the Colonial and Foreign Unions and Associations, and information contained in the reports of various missionary societies. The figures given above include the approximate number of accredited members in recognized Baptist Churches, but do not include those who, holding the principle that baptism is a profession of faith in the Lord Jesus Christ, are to be found in other denominations. On the other hand deductions should be made of those who, not being Baptists, are to be found among Baptist Churches having Open Fellowship.—REV. J. H. SHAKESPEARE, M. A., *Secretary*, Baptist Union of Great Britain and Ireland, 19 Farnival Street London, E. C., *December, 1898*.

NOTE.—From *English Baptist Hand Book*, for 1900, with corrections for Ontario, Quebec and Manitoba.—D. M. MIBELL.

ES

Baptisms.

6,805
90
24
256
116
115
2,121
68
175
173
44
980
18
2,032
124

23,141

13
1,228
6,732
200
5

8,178

200
396
214

810

2,605

1,677
198,432
101
1,738
315

204,868

267
166
78
208
69
464

1,252

is not

Baptist Periodicals.

THE CANADIAN BAPTIST, the weekly newspaper of the denomination; published on Thursday, at 9 Richmond St. W., Toronto, by the Standard Publishing Co., G. R. Roberts, Business Manager. Price—\$1.50 per year, when paid in advance.

THE CANADIAN MISSIONARY LINK, a monthly Baptist paper, devoted to the interests of the Women's Foreign Missionary Societies of Ontario, Quebec and the Maritime Provinces; published in Toronto. Price—25c. per year. Mrs. Newman, 116 Yorkville Ave., Editor and Business Manager.

BAPTIST VISITOR, a monthly Baptist paper, devoted to the interests of the Women's Home Missionary Societies of Ontario and Quebec. Published at Toronto. Mrs. A. R. McMaster, Editor.

THE BAPTIST YEAR BOOK of Ontario, Quebec, Manitoba and the North-West Territories; published annually under the direction of the Denominational Societies. Rev. D. M. Mihell, M.A., B.Th., Editor

McMASTER UNIVERSITY, a monthly magazine; published by the McMaster University.

MESSENGER AND VISITOR, amalgamated January, 1895, a weekly newspaper, published every Wednesday, at No. 8 Pugsley Building, Prince William Street, St. John, N. B., by the Maritime Baptist Publishing Co. Rev. S. McC. Black, M. A., Editor. \$1.50 a year.

THE ACADIA ATHENÆUM, a monthly magazine, published by the students of Acadia University, at Wolfville. \$1.00.

THE BAPTIST YEAR BOOK of the Maritime Provinces, published annually under the direction of the Committee of Publication appointed by the Maritime Convention.

THE NORTH-WEST BAPTIST, a monthly paper published in the interest of Mission work in Manitoba and the North-West, under the joint direction of the Manitoba and North-West Baptist Convention and the Women's Society. Price, 50 cents per annum. Editor, Rev. W. C. Vincent, M.A., Winnipeg, Man., Mrs. C. W. Clark and Miss M. I. Reekie, Business Managers. Subscriptions and all business communications to be sent to the Business Manager, Mrs. C. W. Clark, P.O. Box 1348, Winnipeg.

CALENDAR, 1901

JANUARY

S	M	T	W	T	F	S
....	1	2	3	4	5	
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	....

FEBRUARY

S	M	T	W	T	F	S
.....	1	2				
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	....

MARCH

S	M	T	W	T	F	S
.....	1	2				
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	....				

APRIL

S	M	T	W	T	F	S
..	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	....		

MAY

S	M	T	W	T	F	S
.....	1	2	3	4		
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	..

JUNE

S	M	T	W	T	F	S
.....	1					
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	....				

JULY

S	M	T	W	T	F	S
..	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	....	

AUGUST

S	M	T	W	T	F	S
.....	1	2	3			
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEPTEMBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	....			

OCTOBER

S	M	T	W	T	F	S
....	1	2	3	4	5	
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	....

NOVEMBER

S	M	T	W	T	F	S
.....	1	2				
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	....		